

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, NO. 9

JUNE, 1926

Challenge of the Chicago Congress

The Church and Race Improvement

What a Bishop Needs Most

Confession of Recent Sins as Past

The College Priest-Professor

Vocations in Rural Districts

New York, N.Y.

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The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O. P.

VOL. XXVI, NO. 9

JUNE, 1926

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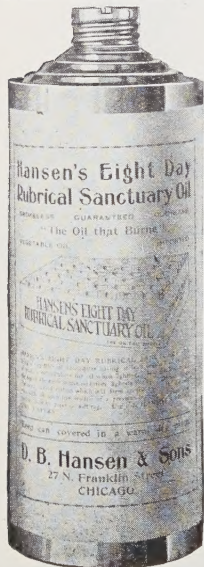
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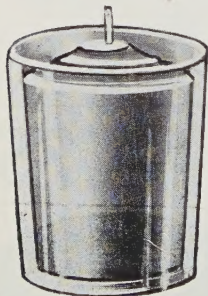
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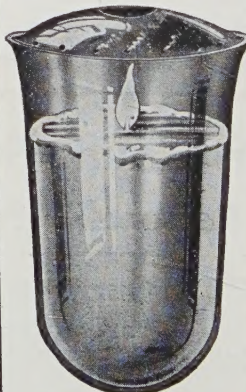


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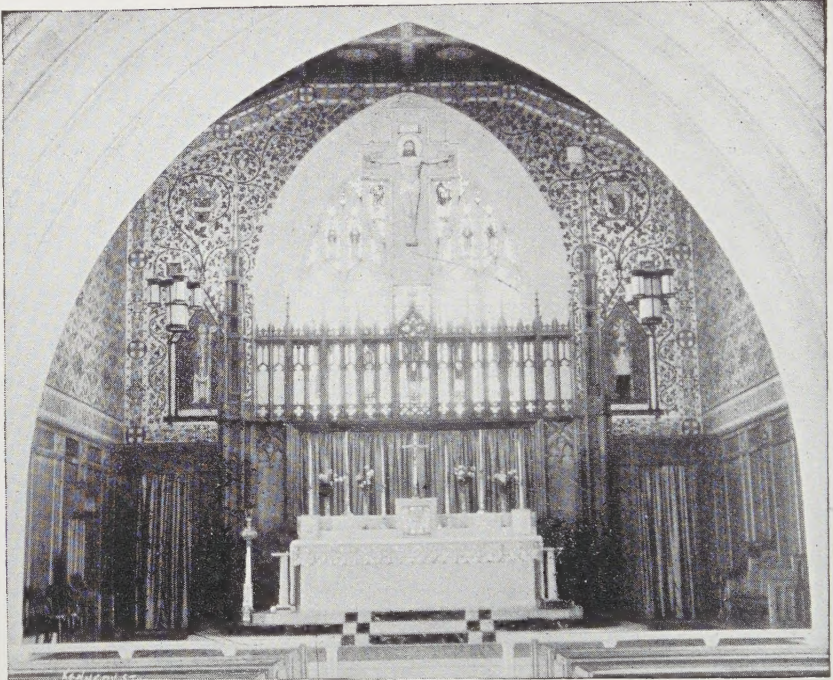
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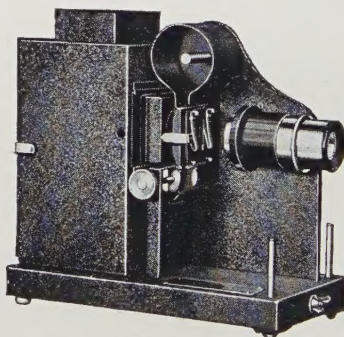
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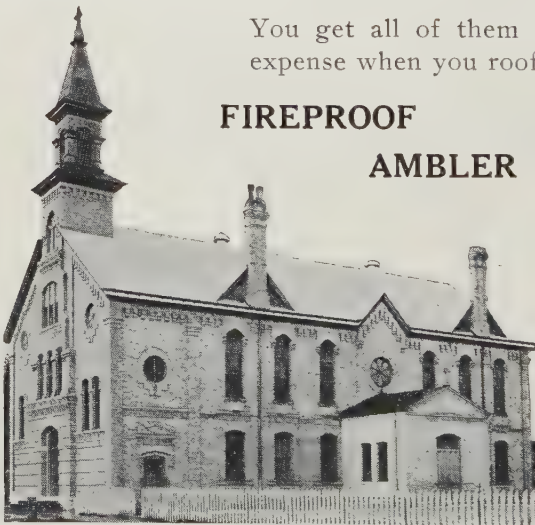
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Vol. XXVI

JUNE, 1926

No. 9

THE CLERICAL CHALLENGE OF THE CHICAGO CONGRESS

By THOMAS M. SCHWERTNER, O.P.

Priests will be very much in evidence during the four memorable days of the International Eucharistic Congress at Chicago. From all corners of the land they will hurry to the Wonder City of the World—sometimes at the cost of much expense and inconvenience—to prove their loyalty to Him whom they pledged themselves to represent worthily. From far-off lands they will come, one in Faith and sacerdotal consecration with their American brethren.

Bishops will be there in goodly numbers in all the glory of their office. If they possess the plenitude of the priesthood, then surely they will show forth there the fullness of their devotion to the great High Priest. Europe will send many of its best-known leaders, who will welcome the chance to put aside for a few weeks the care of directing the battles of the Lord on their own appointed battlefields in order to see how the fortunes of war for Christ have turned in this corner of the world. They will edify us—but they will possibly also learn something from us.

Cardinals in the carmine of their exalted office will be there to form the bodyguard of the King of Kings. Princes of the Royal Blood—as even the color of their robes testifies—they will march nearest Him who dipped His garments and dyed them in His own Blood. And at their head will be the Legate whom Pius in Rome has chosen to represent him in Chicago. He will deliver the Common Father's message, will interpret his mind, and will transfuse into our souls something of his unflagging zeal for the cause of Christ, the Universal King.

The casual observer of this spectacle might conclude that it is a

clerical celebration, a sacerdotal gathering—the assizes of Christ's generals and their subaltern officers. But such is far from being the case, for the International Eucharistic Congresses are, strictly speaking, the religious carnivals of the Catholic laity, the conventions of those men of the rank and file, who, whilst never disavowing the guidance and leadership of their duly appointed spiritual leaders, do seek on appointed occasions to take the initiative in rendering public homage to Jesus, the King of their hearts and the support of their lives.

The Eucharistic Congress movement was lay in its origin. It is a noteworthy fact that, together with the two other great manifestations of Catholic life in the nineteenth century (the Society for the Propagation of the Faith and the St. Vincent de Paul Society), it was due to the pious originality and inventiveness of a person in the pews. By this time the name of the originator of this movement is well-known—Mlle. Mary Martha Tamisier, whom Père Eymard formed along his own lines, and whom a holy priest of Lyons, Father Chevrier, guided up the rough sides of self-renunciation. The latter told her that she was “to be the beggar of the Blessed Sacrament,” and no truer prophecy was ever uttered. Beggars have no need to insist on the pride of name or station, and so we find that only after her death did it become known what part she had played in the launching of this great movement. At this day it seems strange to learn what labors, rebuffs, and disappointments she met with in her efforts to fête our Hidden Guest publicly. There were, however, priests who fell in with her plans from the first hour—Mgr. de Ségur, Mgr. (afterwards Cardinal) Richard of Paris, and Father Bridet and Father de la Bouillerie, both apostles of the Eucharist; the sons of Blessed Eymard, especially Father Tesnière; Mgr. Besson, Bishop of Nîmes; Cardinal Deschamps and Cardinal Mermillod—but the vast majority of her first co-laborers were recruited from the ranks of the laity. Their names deserve mention, if for no other reason than to show who were the heroes who dared stand forth for Jesus in a land and at a time when His Eucharistic sovereignty was scarcely thought about. This glorious band included the two brothers Vrau of Lille, who used their millions for the good of the Church and displayed such keen business enterprise solely because it would enable them to do more for God;

M. Mont de Benque, the apostle of Nocturnal Adoration in Paris, who attached less importance to his office as President of the Bank of France than to his office as President of the French Pilgrimages to the Orient; M. Gustave Champeaux, coadjutor of the Vrau brothers in all their good works; M. de Cissey, founder and director of the Association for the Sanctification of Sunday; M. de Pelerin, lawyer and ex-Senator, who resigned his station when he felt he could not stand out alone against the onrushing tide of atheism in the schools, courtrooms and chambers; M. de Belcastel, whose eloquence never reached such heights as when he argued in behalf of the universal kingship of Christ, as he did in the First Congress at Lille in 1881 and many times subsequently. These are but a few of the zealous laymen who gave ear to Mlle. Tamisier's pleadings for an international act of homage to Christ.¹ And all these men—especially the Vrau brothers—poured out money like water to make the first Congress a success. No man can hope to measure the labors, unseen, tedious and exacting, which they expended to show the world that they were not ashamed of the Master.

One of the most striking things about the history of the Congresses thus is the generous-hearted support proffered by the laity. There is nothing quite like it since the days when the Crusaders pinned the red cross to their shoulders as a sign of their willingness to go to Palestine to reclaim the Holy Places. Naturally, when the movement had stabilized and had been organized systematically, the generosity of the laymen lost something of its spectacular splendor. Lay support then came to be taken for granted. And lay support, especially financial, was never wanting. Anyone who prates about the indifference of laymen towards the works of religion, need but read the history of this great Eucharistic crusade. From beginning to end, it is a splendid record of the willingness of our Catholic people to show Christ the honor and glory that are His due.

The International Eucharistic Congresses, therefore, are the gesture of the laity to the clergy for a greater exterior worship of the Blessed Sacrament. The people are quick to sense that, though "devotionettes" are good and wholesome in their way, they do not satisfy the soul utterly and completely, especially in days of great

¹ For a complete history of the movement, consult Schwertner, "The Eucharistic Renaissance or The International Eucharistic Congress" (New York, 1926).

spiritual peril. As gently and gracefully as it could be done, these Congresses rebuke priests for their more or less flagrant neglect of the Blessed Sacrament. We can never give our Catholic people enough of the Blessed Eucharist. The history of these Congresses proves that beyond the shadow of a doubt. They are a challenge to us priests to leave no stone unturned in promoting in every possible way devotion to our Hidden Lord.

When hundreds upon hundreds of priests march in June with Jesus Hostia in a procession, the like of which has never been witnessed in this hemisphere, it may be well for all of them to ask themselves whether all through their priestly lives they have fed the soul-hunger of the people, not alone or exclusively on secondary devotions, but rather on the Bread of Life Everlasting. Our people want it. Have we preached the inexhaustible riches of the Eucharist? Have we promoted daily Mass? Have we expended our best efforts to extend the practice of frequent and daily Communion? Have we surrounded Jesus in the Tabernacle with the liturgical pageantry which He Himself has established, and which teaches the people through the eye better than we could ever hope to do by our sermons? Have we trained the young from their earliest years to run after Jesus with all the eagerness of their innocent hearts? Have we given precedence over all other devotions to Jesus Hostia? Are our people Eucharistic?

This is the challenge of the Chicago Congress. When the two disciples who walked to Emmaus with Jesus recognized Him in the breaking of the Bread, they hurried back to Jerusalem with their hearts burning within them to announce the good news that they had seen the Lord. So, too, we priests, after walking with Jesus in Chicago and recognizing His sovereignty over us and our people in the sweet attraction of His Bread, must hasten back to the world to bid it "come and see how sweet the Lord is." Our people want sweetness, for life is bitter. Jesus Hostia will satisfy the hunger of every humble heart.

PASTORALIA

The Church and Race Improvement

The sadly afflicted human race is heir to many ills that are transmitted from generation to generation with a certain fatality and cling to mankind with the relentless tenacity of a shadow from which there seems to be no escape. By some misfortune baleful racial poisons got into the stream of life, and are now being carried along from age to age. As time goes on and the stream of life broadens and ramifies, the racial pollution spreads and increases. To accept this condition of things as irremediable, and to acquiesce supinely in its continuation, would bespeak a fatalism characteristic of the Orient but utterly foreign to Western civilization, known for its enterprising spirit and aggressive qualities. Numerous evils to which the Eastern World submitted with dull and stupid resignation, the West has succeeded in abolishing. No evil has a right to exist. Every evil can and may be removed. The world can be made a better place to live in, and humanity can be improved both physically and morally. That is Christian optimism. True, there are limits to the perfectibility of this sublunary world, but no one will dare to say that these limits have as yet been reached. We are still far from the goal of what may be achieved in the way of human betterment. Progress is writ large over the pages of human history. At times the onward march may come to a temporary halt, but an absolute standstill there never has been. Undaunted by failure and with indomitable energy, mankind pushes on and forges ahead.

The thought, therefore, of cleansing the currents of life from the contamination by which it has been befouled, and restoring the purity which they possessed at the source, is not in itself absurd or unethical, though it may be made both by the improper means that are suggested for its realization. There is no valid reason for believing that it is impossible to eliminate at least to a very large extent the racial poisons which have come to infect mankind, and which each generation inherits from the preceding one. Some diseases that once cursed our race have been stamped out, and others under which we are still smarting are in a fair way of gradually

disappearing. The dread legacy of racial pollution need not be perpetuated. The quality of life can be improved. The level of general physical wellbeing can be raised.

The idea of race-culture in the sense of restoring mankind to normal conditions of health and efficiency is, accordingly, not so fantastic and grotesque as some would make it appear. Much can be said in its favor. Of course, all depends on the ideals which the race culturist sets before himself, and the methods which he adopts for the attainment of his ends. All in all, however, the vision of mankind conquering its insidious foes and delivered from the horrible scourges that have ravished it in the past, is not without attraction. Even if all preventable disease is done away with, there still will remain enough to plague us and to give us ample opportunity for the cultivation of patience, resignation and other virtues. It is not contrary to the intentions of Divine Providence if we attempt by lawful means to reduce the bulk of human misery to a minimum. The vanishing point we know will never be attained on this earth, which groans under the curse of God and will always even to the end of time remain a vale of tears. But, withal, the measure of woe which now afflicts mankind is overflowing and may be considerably reduced. The burden of disease that now weighs on the shoulders of the human family can be lightened, and men will be better fitted to accomplish the tasks which God wishes them to fulfill. There is no merit in staggering under unnecessary burdens that can be cast aside. In general, we may safely say that racial betterment, understood in the sense set forth, is thoroughly in accord with Christian morality.

It will not be difficult to show that the Church has done tremendously much for the improvement of the race, and that she is the most powerful and efficacious agency of racial betterment that ever existed. Though seemingly engrossed by the issues of another world, she has nevertheless promoted in no small degree the temporal welfare of man along every conceivable line. It is no exaggeration when Montesquieu says: "The Christian religion, whose one aim is to lead us to eternal happiness, contributes very substantially to our earthly happiness and wellbeing." Of this history is the eloquent witness. Christianity has more than once saved civilization from disintegration and humanity from degradation. We will

not be in the least surprised if it also has some worthwhile contribution to make towards racial improvement, and if it turns out to be a potent factor in the physical regeneration of humanity. In fact, race culturists commit a serious blunder when they leave Christianity out of their schemes, or when they make proposals that run counter to Christian morality. The social reformer has discovered that but scant success attends his efforts unless they are reinforced by religion. The race culturist will have the same experience.

EUGENICS

On account of the radical tendencies and the immoral proposals of some of its advocates, eugenics has been seriously discredited. In this respect it has fared no worse than many other new movements that had to live down the bad reputation brought upon them by the indiscretions and excesses of their early supporters. We associate with eugenics proposals that outrage human dignity and fill us with disgust. Rightly so, for such proposals have actually been advocated in the name of eugenics. Still, this is not the whole story, for, though eugenics has a fringe of fanaticism about it, it also possesses a kernel of good that is worthy of our consideration.¹ Instead of simply condemning the movement in its entirety, we will try to separate the grain from the chaff, and see to what extent it can be made to serve good purposes. Various Catholic writers have recently come to the conclusion that the basic ideas of eugenics may be detached from the excrescences with which they have become

¹ Father Thomas J. Gerrard takes the same view: "Because of its intimate bearing on family and social life, and the number of official questions which its programme and methods raise, it demands the attention of every Catholic who is alive to the needs of the faith and to his civic duties, and is interested in the common welfare. For the movement, although it has attracted to its support a number of cranks and faddists, is not likely to pass away like a temporary fashion. It will have a great deal of influence on our future history, and we must do all we can to secure that this influence will be for good and not for evil. We cannot deny that, as seen at present, there is much in the movement that is opposed to Catholic principles. But at the same time there is much in it that is in harmony with Catholic principles, and indeed highly conducive to the end for which God's Church exists. It were, therefore, most unwise either to approve or condemn the movement without certain distinctions and reservations". ("The Church and Eugenics, Oxford). That the subject is eminently timely and highly practical is proved by the significant fact that a book dealing with the matter in a Catholic spirit reached its tenth edition in the brief space of a few years. The title of the work is: "Vererbung und Auslese." Its author is the well-known biologist, Father Hermann Muckermann, S. J. From this and other indications we are justified in concluding that a Catholic system of eugenics is in process of formation.

overlaid, and be restated in a manner that is acceptable to Catholic consciousness. Thus Dr. Ernest C. Messenger writes: "Some English Catholics are in the habit of condemning Eugenics as essentially evil. It may well be that certain aspects of eugenical propaganda in this country merit this description. But it is surely hardly fair to condemn a movement root and branch because of the excesses of some of its overzealous advocates. Our own English Eugenical Education Society is fairly moderate in its official statement of aims, and the utterances of its President, Major Leonard Darwin, are as a rule very much on the conservative side. In Belgium it is surely a fact of some significance that there exists a flourishing Eugenical Society, which has the active coöperation of Father Fallon, S.J., and of other priests as members. This would seem to justify the inference that there is a Eugenics which Catholics can and ought to agree with and help."² In our country unfortunately the movement has assumed a much more radical and objectionable form, but that only constitutes for us an additional reason to familiarize ourselves thoroughly with all its aspects and to endeavor to retrieve it from its grossness and restore it to saner proportions.

Of the fairness with which Catholic theologians are wont to approach a movement, even though by its intolerance and extravagance it has forfeited every right to consideration, Father Thomas Slater, S.J., gives an excellent example. After mentioning that the theologian has reason to complain that some eugenists have gone out of their way to deliver a gratuitous assault on what is dear to theology, he goes on to say with a great moderation and genuine charitableness which ought to put to shame some of the more violent spokesmen of eugenics: "In reply to this we may say that the scope and object of Eugenics are truly admirable, and that they already form an important element in the Christian religion. Christianity has always insisted on the virtue of Charity, which obliges us to love not only God, but our neighbor as ourselves. Charity embraces the whole, mighty family of God, our Father, future generations as well as the present and past. The object of Eugenics, then, the physical and mental good and improvement of the race of mankind, is part

² "Eugenics." By Valère Fallon, S. J. Translated by Ernest C. Messenger, Ph.D. (New York). One need not be a prophet to see that race hygiene in the very near future will be a hotly debated issue.

of the object of Charity. If the spiritual good of mankind be added to the list of objects, the end of Eugenics would be identical with that for which the Catholic Church exists and works. Eugenics in this sense is already a dogma of faith and a creed of action for every true Christian. However, theology teaches that true Charity is well ordered. It looks with suspicion on eloquent professions of love for mankind in general, especially when they come from men whose words and actions are full of hatred and malice for the particular specimens of mankind that they come across in everyday life. . . . While then theology is quite at one with Eugenics as to the end to be aimed at, it very cautiously scrutinizes the means proposed for the attainment of that end.”³

Non-Catholic writers also admit that many champions of Eugenics have made in its behalf absurd claims and thus brought opprobrium upon the movement. We quote Dr. Arthur James Todd, who writes: “The nascent science has suffered from overzealous propagandists, with the embarrassing result that popular usage plays so fast and loose with the term eugenics that it has come to mean anything from general hygiene and infant welfare to evolution and the control of venereal disease. It has also suffered from overstatement as to its present command of facts and methods. Unfortunately, among the eugenists are numbered some unblushingly assured souls. One of them does not hesitate to aver that the ‘individuals have the power to improve the race, but not the knowledge what to do. We students of genetics possess the knowledge but not the power; and the great hope lies in the dissemination of our knowledge among the people at large.’ It is a testimonial to the strength of the eugenics cause itself that it is able to make headway in spite of such rash followers. May it not have been a premonition of just such exaggerations that led Galton towards the end of his life to fear that the new science would do more harm than good?”⁴ Under such circumstances it is small wonder that vehe-

³ “Questions of Moral Theology” (New York).

⁴ “Theories of Social Progress” (New York). Somewhat similarly the late Prof. Lester F. Ward wrote: “When Charles Darwin taught the whole world the marvelous efficiency of artificial selection, it was no wonder that the idea of applying it to the human race should have occurred to many. His talented cousin, Francis Galton, was the first publicly to suggest such an application. He used the word stirpiculture, and his claim that mankind might be made the beneficiary of this potent principle seemed altogether reasonable. But such a captivating idea could not fail to be seized upon by charla-

ment opposition to the movement has been aroused, and that in conservative circles it is viewed with great distrust. It is quite certain that the wild claims of the eugenists must be considerably discounted and their methods radically modified to meet with general approval.

THE MEANING OF EUGENICS

In its present form Eugenics dates no further back than 1883, when Sir Francis Galton coined the term and originated the new movement. Naturally, it took him some time to find a formula that would adequately express his ideas. We have, therefore, from his own pen various definitions of the new science and art, for it not only studies facts but also seeks to apply the findings of these researches to ameliorate existing conditions. In his "Inquiries into Human Faculty," the author describes eugenics as "the science of improving stock, which is by no means confined to questions of judicious mating, but which, especially in the case of man, takes cognizance of all influences that tend, in however remote a degree, to give to the more suitable races or strains of blood a better chance of prevailing speedily over the less suitable than they otherwise would have had." Later he clarifies his views and arrives at this definition: "Eugenics is the science which deals with all influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage." It appears from this definition that Eugenics has a negative as well as a positive aim.⁵ Offi-

tans and carried to unwarrantable lengths, and very soon the word stirpiculture had degenerated and become objectionable to all refined natures. Galton was, therefore, compelled to abandon it and to adopt another which could not so easily be prostituted to coarse sensual ends, and in 1888 he introduced the word eugenics for practically the same idea. This term has been kept fairly within the pale of science, but it has almost set the world on fire, and now seems to engross the attention of all classes. Many see in eugenics the regeneration of mankind . . . The present eugenic movement is one of distrust of nature, of lack of faith in great principles, of feverish haste to improve the world, of egotism in the assumption of a wisdom superior to that of nature. If it could have its way, it would thwart and distort the spontaneous upward movement, and create an artificial race of hydrocephalous pigmies. Fortunately its power is limited, and can only produce a ripple on the surface of society." ("Eugenics, Euthenics, and Eudemics," in *The American Journal of Sociology*, May, 1913). Such undignified haste and vaulting ambition have especially characterized the eugenic movement in America, where men allow themselves to be carried away by sentimental considerations and where immature popular sentiment is crystallized in legislation before reason and experience have had their say. To this tendency Father Fallon refers when he remarks: "Americans were amongst the most ardent advocates of Eugenics. As usual, they have wanted to do things quickly, and they have commended daring, and even brutal, methods" (*op. cit.*).

⁵ Dr. Galton himself sets forth this twofold aspect of Eugenics: "To replace

cially, Eugenics has been defined by the Eugenics Education Society as "the study of the agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally." Dr. E. W. MacBride suggests as a less ambiguous and ambitious definition the following: the application of our knowledge of the laws of heredity to improving the quality of the human race.

Eugenics then, as is evident from the preceding definitions, is not concerned with every possible improvement of the human race, but only with that which is effected through control of germinal characteristics. There remains ample room for other agencies such as euthenics and eudemics.⁶

natural selection by other processes that are more merciful and not less effective, is precisely the aim of eugenics. Its first object is to check the birthrate of the unfit instead of allowing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering the productivity of the fit by early marriages and the healthful rearing of their children. Natural selection rests upon excessive production and wholesale destruction; eugenics on bringing no more individuals into the world than can be properly cared for and those of the best stock" ("Memories of My Life"). It is particularly in their constructive program that the eugenis-ists have permitted their imagination to run riot and to indulge in the wildest of dreams. "With the help of the imagination," observes Father Fallon, "people dreamed of a regenerated humanity, of a superior race of men, sound in body, mind, and morals, capable of a powerful, well-balanced, and happy life. Renan's great man, Nietzsche's superman, would cease to be exceptions, extraordinary phenomena, or fortunate anomalies; they would become the ordinary types which would people the earth" (*op. cit.*). For such exaggerated expectations there is not the slightest warrant in the experiences of the past. Man's progress has not been biological but social. A race of supermen, perfect in mind and body, will never inhabit this earth. Such a race is a mere dream-vision, and it is quite questionable whether it is a beautiful one. Even otherwise enthusiastic advocates of Eugenics have no faith in such dreams. Thus, Prof. Edwin Grant Conklin writes: "It is conceivable, though not probable, that the time may come when we may learn how to produce human mutations, possibly how to produce good mutations. But at present this is merely a dream, and there is no likelihood that it ever will be realized. Important, therefore, as eugenics is in bringing about better combinations of hereditary traits, it does not hold forth the promise of endless progress. For at least one hundred centuries there has been no notable progress in the evolution of the human body. The limits of physical evolution have apparently been reached in the most perfect specimens of mankind" ("The Direction of Human Evolution," New York).

⁶ Dr. Roswell H. Johnson warns against looseness in the use of the term which would result in hopeless confusion. "Galton," he says, "used the term inborn always in reference to the germinal characteristics, in contradiction to the acquired body characteristics. He strictly concerns himself only with heredity. Let us hope that it is not too late to save the word eugenics from the disuse into which it will fall if it becomes so inclusive as to lose the value that arises from an apt distinction. Let us use the word only in the good, pure, Galtonian sense: Eugenics is the science and art of the control of human, germinal characteristics. As an adjective, eugenic is applied only to those agencies or influences which improve the aggregate of human, germinal characteristics" ("Eugenics and so-called Eugenics," in *The American Journal of Sociology*, July, 1914).

THE PROGRESS OF THE MOVEMENT

The progress of the movement has been rapid. Its aims have caught the popular fancy and stirred up much enthusiasm. As is usually the case with such popular movements, sentimentality has largely featured in it, and not unfrequently eclipsed reason. With some it has almost become a religious cult, and others regard it as a panacea for all human ills. By its enthusiasts it has been led into very devious paths and brought into serious conflicts with traditional morality. It has also become entangled with various morally objectionable movements, such as euthanasia and birth control. Its points of contact with the latter unspeakable movement are particularly frequent and intimate—a circumstance which surely is not in its favor. In general, its advocates, though abounding in zeal, have neither displayed much restraint nor given evidence of discretion and reverence.

In spite of its youth, the Eugenic movement is organized on an international scale and has already held three international congresses. An active propaganda is being carried on by various societies and reviews. Chairs for Eugenics have been established at a number of universities. Research laboratories exist both in Europe and America. At the same time the popularization is going on apace.⁷

It is in the United States that the movement has achieved its most signal and spectacular successes. America is the land of legislative experimentation, and seems to be anxious to become the social laboratory of the world. As early as 1907 Eugenic legislation was inaugurated in Indiana. It has since spread to many other states, and is likely to make further progress in the near future. Father William I. Lonergan, S.J., sums up the situation very impressively as follows: "With just such a measure as this our discussion is concerned. It refers to a legislative enactment endorsing a practice unknown in the United States a quarter of a century ago, but which

⁷ See *Journal of Genetics* (Cambridge University Press); *Biometrika* (London); *Genetics* (Princeton University); *Eugenics Review* (London); *Journal of Heredity* (Published by the American Genetics Association); *Eugenics Record Office Memoirs* (Cold Spring Harbor, N. Y.); *Revue d'Eugénique* (Published by the Belgian Eugenic Society); *Archiv für Rassen- und Gesellschaftsbiologie* (Berlin); *Das kommende Geschlecht. Zeitschrift für Familienpflege und geschlechtliche Volkerziehung auf biologischer und ethischer Grundlage* (Berlin).

since then has found a place, almost unopposed, on the statute books of more than twenty of our States, while others are considering its adoption. It will perhaps surprise many to learn that the enforced sterilization of human beings by governmental authority obtains so extensively amongst us. It will probably surprise more to know that, where it is enacted, the law has not been allowed to lie dormant. On the contrary a writer in the *Cornell Law Quarterly* (December, 1925) informs us that up to 1918, in eleven States where the law provided for enforced sterilization, there were 1,422 operations performed under the statute, while from 1907 until 1921 in California alone 2,588 persons were subjected to it, and during that same period in various States the law was made effective in 3,233 cases. While the statutes differ in the methods of administering the law and in the persons to whom it shall be applied, sterilization, as far as the causes go, is enforced either as a punitive measure for certain crimes or more commonly for purely eugenic purposes. In some jurisdictions the law when tested has for one reason or another been declared unconstitutional, but sterilization measures have been upheld in enough instances to justify the conclusion that, if legislators are sufficiently cautious, their bills can be framed to withstand the courts.”⁸

More cautious than the United States in the matter of law making, England has not yet enacted eugenic legislation to any considerable extent. The only instances of such legislation are the Mental Deficiency Act (1912) and the establishment of the Ministry of Health. The Englishman is exceedingly jealous of his liberty, and strenuously opposes any legislation by which it might be curtailed. The Ministry of Health met with vehement opposition because, with its extensive and discretionary powers over the domestic life of the people, it was held to be a potential menace to liberty. The Catholic

⁸ "The Morality of Sterilization Laws," in *America* (March 13, 1926). The States that have enacted sterilization laws are Indiana, Washington, California, Connecticut, Nevada, Iowa, New Jersey, New York, North Dakota, Michigan, Kansas, Wisconsin, Minnesota, Utah, Oregon. Some States require the production of a certificate of health by those who wish to procure a marriage license. The somewhat gloomy view of Father Lonergan is not shared by all. Thus Dr. Govaerts writes: "Fifteen States of North America have adopted this legislation; in others it has been passed, but never applied, or else considered and rejected. In general these laws have only rarely been put in practice, and they are all today a dead letter" (*Le Mouvement eugénique aux États-Unis*, in *Scalpel*, July 29, 1922). That is perfectly in keeping with the character of the American people, radical in theory but timid and cautious in practice. Its good commonsense and inherent humanity neutralize its theoretical radicalism.

National Congress, held at Liverpool in 1920, voiced its disapproval of the Act creating the new institution in unequivocal and forceful language.⁹

In Switzerland surgery of eugenic tendency has been practised in isolated cases, and the subject has been brought to the attention of the legislative bodies for further action. The general sentiment seems to be favorable to such legislation.

In Germany the dysgenic operation of the war has given a strong impetus to the Eugenic movement. A powerful campaign for the enactment of eugenic legislation is being carried on by influential men from many walks of life, especially from the ranks of physicians, jurists and psychiatrists. The attitude with regard to such legislation has undergone a decided change. Measures which only recently would have been denounced as an intolerable invasion of personal liberty and self-determination and rejected with indignation, now hardly cause a flutter of excitement and meet with more or less ardent support.¹⁰

In Norway we have slight beginnings of eugenic legislation, but it has not gone very far. In Belgium the matter has not yet gone beyond the stage of private initiative, but within these limits the

⁹ There was, however, some divergence of opinion on this subject. Whereas Father Vincent McNabb, O.P., roundly assailed the Ministry of Health, Dr. Colvin thought that it might have a legitimate function. At one of the meetings Mr. Hilaire Belloc read a paper, in which he referred to "the horror known as Eugenics." Father McNabb was even more emphatic and declared as his conviction: "The sanctity of such a word as health should not numb people to the stench of such a phrase as Eugenics." Previously, at the Meeting of Catholic Doctors at Cambridge, Dr. Mooney had said the following anent the same subject: "that they all agreed on the objects of the Act, which were to promote the health of the people and to prevent disease. As Catholics and as citizens, they were as eager for the physical wellbeing of the people as any other section of the community. But some Catholics looked upon the Ministry of Health not only with suspicion but even with hostility for two reasons. One was that the policy of the Act would be carried out in an eugenic spirit, and the other was that it would be too inquisitorial and violate the privacy of the home. While these fears were not groundless, he thought that they were exaggerated. There was much misconception of the exact definition of eugenics. They were all anxious for the rearing of a healthy race on Christian principles, and any departure from such principles would be most repugnant to them. So far as he could judge, there was no desire to adopt any of the repugnant methods of eugenics nor to destroy personal liberty. Hence he thought that they should coöperate with the wise and beneficent proposals of the Ministry of Health, and be on the alert to oppose anything that would be detrimental to the moral wellbeing of the people." For these views he was severely taken to task by Father John McQuilan, who claimed that the officials of the Ministry violate the privacy of the home and use their office to preach birth-control and other abominations (cfr. *The Tablet*, July and August, 1920).

¹⁰ Dr. Joseph Mayer, "Die Unfruchtbarmachung Geisteskranker" in *Bonner Zeitschrift für Theologie und Seelsorge* (1926).

movement is very active and progressive. Its most distinguishing feature is that in no small degree it is under Catholic influence and orientation. This gives to the Belgian Eugenic movement a unique character and invests it with a special interest. It may be that Belgian scholars will find a Eugenic formula that will prove acceptable to Catholics. The zealous activity of the Belgian Eugenists no doubt is prompted by the sorry plight in which the war has left the people. In the countries which bore the brunt of the war the problem of defectives is infinitely more acute than in those that were less affected; hence also do these countries present a more favorable field for eugenic endeavor than others. The Belgian Society is trying to enlist government support in behalf of its aims. At present it is endeavoring to secure from the Government the erection of a laboratory similar to the Eugenics Record Office in Cold Spring Harbor.

That Europe is in no haste to enact drastic eugenic legislation such as we have written on our statute books, is to its credit. In the present state of inadequate knowledge, extreme caution is the only wisdom.

CHARLES BRUEHL, D.D.

WHAT A BISHOP NEEDS MOST

By E. LAWRENCE

"The Bishop will be in to dinner."

The acting-rector of the Cathedral made this announcement to the six other priests, who were standing at their places at table. The news was at once an announcement and an apology for not giving the blessing and beginning the meal at once.

It had been over two months since the Bishop had paused downtown to dine at the Cathedral rectory. His own residence was at the other end of the city, and usually, when his mornings at the chancery offices were finished, he was driven home where he might enjoy the quiet and seclusion of his own dining-room.

The priests glanced knowingly at one another when the announcement was made. Father McNeal, the youngest present, muttered a humorous aside in an Irish whisper to Father Dalen, standing at his right. They were all smiling when the Bishop came swiftly in, gave the blessing, and sat down.

"Father McNeal," the Bishop began, as soon as they were all seated, "you're the youngest man here, I believe. Now, what would you consider the greatest surprise possible in your life?"

There was a twinkle in His Lordship's eyes. Five years of carrying the burdens of the episcopacy hadn't destroyed his sense of humor. His priests loved him. Those at table were glad he was with them. They knew the talk would be interesting; conversation never lagged or lapsed because of his presence.

Father McNeal looked at the other faces about the table. He was cautious. The Bishop had trapped him in heresy—almost—on two occasions before.

Finding no inspiration in the countenances that circled the table, he answered: "If I should be made Pope before I died."

There was a guffaw from everyone save the Bishop. He smiled.

"I mean some *possible* happening."

"Well, if you should give me a parish in the city today—or tomorrow."

The Bishop chuckled inwardly. The lad was quick, he thought.

After a moment he went on: "Perhaps the question isn't put

correctly. Now, if you were Bishop—not Pope, or a mere pastor—what do you think would help most in your (ahem!) diocese?”

“Endowments,” came the answer without the fraction of a pause.

But the Bishop broke in on the merriment, and said: “Well, let us ask the oldest priest present.”

The rector, who, though young in years, was yet the senior of the others present, looked the length of the table at the Bishop.

“I want these answers quick—off the bat, no pondering.” The Bishop feigned an examiner’s severity. “If you were Bishop, Father Dorn, what would you ask, first, for a successful administration?”

“Well, Bishop, I should say a body of talented, hard-working priests.”

“H-m-m-m!” was the funny approval his answer received. “And you, Father Drew?”

“The grace of God,” the tall, thin priest addressed made answer in a nasal soprano that belied his size.

“Every Bishop is Bishop by the grace of God and the pleasure of the Holy See,” the Bishop shot back. “I see,” the Bishop went on, “I’m a very poor prosecuting attorney. I can’t get my idea to you with a question. First, I ask Father McNeal about a great surprise—then what a Bishop needs most.”

A week later the seven priests recalled the Bishop’s question at that Monday dinner and caught the idea behind it. And they remembered too his answer, when Father Cahan, who had courage on every occasion, had turned the question back to him:

“I’m wondering,” said His Lordship, “if honest-to-goodness, downright, heroic sanctity in the clergy isn’t the greatest boon to a diocese.”

For on the following Sunday it was made public that two pastors had resigned their parishes, and had accepted smaller and more difficult ones in their stead. And it was the Bishop himself who published the fact that, only after months of entreaty on the part of these two highly respected priests, had he consented to so strange a procedure.

How the story ran the wires from mission to mission! Young men in country places raced to their nearest clerical neighbors, and

some even to the city, to get all angles of the novel proceedings. Out past the confines of the diocese the story went swiftly. Every rectory in America echoed with it. If the conversation and arguments in clerical houses concerning the incident were recorded and published, the "Works of the Fathers" would have a rival for weight, if not for profundity. Those who knew the two priests best, marvelled the most and talked the longest. For Father "Tom" and Father "John" were perhaps the two most respected, most capable, most sensible, and most saintly men in the diocese.

Some of the most eloquent tirades and most laudatory periods ever uttered in clerical circles found birth and living in the few months that followed. In most cases, the side one took depended on one's own present position.

A capable Monsignor declared: "It is the silliest occurrence in my thirty-nine years of priestly experience. It is revolutionary, the whole idea. It is the breaking down of a system, perfected in generations—a system that had proved a success. Here were two men in the middle years of life—maybe, near the end of life—turning over, with a Bishop's approval, parishes materially and spiritually prosperous; going back—not to the rest of a monastery, not to an Order for contemplation—but back to more humble homes, to harder work, to less revenue.

"It was a scandal," he went on. "How explain a demotion to the public? No matter what high motive was suggested, it was human for those who didn't know all the circumstances to suspect a 'nigger in the wood-pile.' The faithful, even the oldest of them, had no recollection of such a thing. In other lands, it was the same as it has always been here; promotion and reward came with the years and their labors.

"Why supposing"—and this was his favorite argument—"the Judge of a superior court resigned and accepted a place in an inferior circuit, what would be the comment? The dreams of idealists," he ended always, "the folly of pious men! Of benefit to no one save the two men succeeding them!"

The Bishop laughed at some of the letters that came from near and far. Fathers "Tom" and "John" compared their correspondence and laughed too. They were aghast—both of them—at the controversy they had stirred up.

But they went back to the nights they had argued and argued about it. It was no sudden whim, no bet made on impulse, no desire for the novel. Whatever came of it, they were sure their motives were sincere. To their minds and thinking, it was the best thing for them to do for the honor of God's cause and the inspiration of those leading His people. No new arguments ever came to make them regret their decision. They each had years of zealous, untiring work behind them. No one could raise an accusation of sensationalism in view of this.

It had begun two years before. Discussing one winter evening the past, the present and the future of the Church, they came to that old conclusion as to who were indeed "the salt of the earth." And they went back and diagnosed and analyzed their seminary days and their first years in the priesthood. And they set in the scales of their arguings and judgments the hundreds of priests they had known—many of them intimately. And they appraised success and probed failures. And, best of all, they prayed and worked and prayed again. If they were analysts of clerical life, they had not soured. None were more beloved of clergy, as well as of laity. Other priests respected them. They were human, but they had that commonsense sanctity that never intrudes or inflicts itself upon others. In a word, they had caught and *held* some of the fires of sainthood itself.

For nights they had discussed the latest generation of priests. If there were inevitably newer circumstances of priestly living, they knew human nature hadn't been metamorphized. Out of their experiences, they knew example meant more than all else—more than the written wisdom even of the Saints. They listened to each other. Different occasions found each the *advocatus diaboli*. And they shook down the practices of the Church and the teachings of Christ—and always *sacrifice* was the first and last coin to drop forth.

Each had solved for himself that ratio of life and after-life. They had that strange idea that there never was a time in life when they could say their payments to heaven were made. It's impossible to portray their reasonings to you, for there was probably more grace than reason in their method of reaching a decision.

It was no easy task to convince the Bishop, but he listened on several occasions. Then one evening they were his guests, and it was midnight when they left him. The Bishop carried his case

higher—but it was placed before a Judge who had already listened to the others every night for at least two years before.

Some day, if you find the Bishop not engaged, ask him what the incident really did for his diocese and his priests. He will tell you that the people even, knowing the two priests, saw their motives clearer than any. And he'll recite the strange developments that arise every day to manifest their added respect and devotion to the Church and to the priests throughout his diocese.

And, while he hides the names of the two young priests in poor country places who had importuned for changes, he'll show you two letters declaring a new decision and a desire to remain and labor near and with the two new "second-rate" pastors. And his face will light up as he describes the new zeal of all, especially the young priests. "Their act is stamped on every priest's mind, on every parish in my diocese," he will tell you. And maybe, if he's confidential, he'll redden slightly as he confesses that he himself finds new zest in his many tasks because of them.

"Gentlemen," he'll say to those inquiring, "I thank God every day for two priests that did more for me and my work than I could ever do. And I know the Bishop who comes after me will so thank Him too. For that 'foolish stunt' of theirs has penetrated into the Seminary, and is working on my students. You know you can't beat Christianity in practice."

"Has any one else offered to imitate them?" everyone usually asks him.

The Bishop will smile and say: "No, and I hardly anticipate anyone will. Two priests that are saints is all an ordinary Bishop can expect in a generation."

And the two? They're doing their work just as before in their new assignments, and they're happy. They don't wear a martyr's mien. They will stand a great deal of joshing. To them—they'd try to make you think—it was only a joke anyway.

But it's one of those good jokes. *It bothers a fellow.*

THE COLLEGE PRIEST-PROFESSOR

By MAURICE S. SHEEHY, S.T.B., A.M.

There is more variety than the world at large supposes in Catholic institutional life. Some of it has been brought to light in the Great *Word War* on Catholic colleges, a war that seems to have effected no serious consequences to date. In point of fact, it has helped us to develop the facility of erecting certitude from an isolated event or two. Our "Loyal Catholic," who would canonize the Catholic college because Pasteur was of his Faith, meets as his foe the "Progressive Catholic," who sends his Oxford-trousered offspring to the non-Catholic University of Bozoum, because there was discovered the telescope whereby a cultured Johns Hopkins "prepotent reflex" could see the intellectual eclipse of Harvard's philosophical "instinct." The controversy has clung to the theme: "Does the Catholic College Produce Scholars?" Yet no one has taken the time or trouble to ascertain just what the term "college" or "scholarship" may imply, although some very helpful contributions to the latter have been issued.

The Catholic college is not a Catholic parochial school, nor a Catholic university. An elementary school teaches elementary facts; a university is engaged more with truth and the abstract relations of truth. The elementary school considers the scholar of prime importance; the university has a tendency to make truth the thing, and neglects largely the personal element. This university situation may not be ideal, but it is partly the result of the idea of quantitative expansion as a criterion of intellectual superiority, and partly the result of the demand for professional and technical training that is also included in the university's aim.

Partaking of the nature of both, the college has no clean-cut division from either. Its teaching is largely elementary in various lines; yet it does not neglect truth in its more complicated formulas. If there is one thing more than any other that, in the writer's opinion, distinguishes the college from the university, it is the personal element. As an instance, I quote from a current Catholic college prospectus: "The fact that — is of the type commonly known as the 'Small College,' brings about a more personal and intimate

relationship between students and professors. This intimacy is carried beyond the classroom, and is a most effective instrument in the development of character. The great majority of the professors live at the college, and the students are encouraged to confer with them frequently and to seek them out for advice and counsel. The college insists that the instructors have a personal interest in the individual members of their classes, and the size of the classes is so regulated as to permit carrying out this policy."

I

The remote occasion of this article was an incident that occurred in a Catholic institution within the writer's memory. While it occurred in a seminary, it seems of application *a fortiori* in collegiate circles. As a rather welcome diversion in the routine of ecclesiastical discipline, the students of this seminary were privileged to witness a fire in an unimportant campus building. The fire company responded to the call, and, with the expert advice of several hundred cassocked onlookers, extinguished the conflagration. Unfortunately a fireman was hurt, and was rushed with tender solicitude to the student hospital. Fearing his condition might be serious, the students decided to summon a priest. They 'phoned a rectory two miles distant to rush a "priest" to the scene, despite the presence of half a dozen priest-professors in the same building.

This situation of course savors of comedy. The writer laughed at it several times himself, before he was enrolled among the priest-professors. The fact that the priest-professor must face today is, that there is an occasional tendency either to alienate priestly character from those engaged in professorial work or to construct an imaginary division within the priesthood with the priest-professor on one side and the priest engaged in sacramental administration on the other. It is needless to state which class in popular estimation constitutes the sheep and which the less popular quadruped.

If the philosophical principle of causality still holds, this matter is deserving of diagnosis. Judgment on the question should not be passed by the priest himself (*nemo in sua causa iudex*), but by the student judiciary. Such testimony has more validity for present purposes from the student of today. Yet the writer has gone to some trouble to get an expression from the student of yesterday by

inquiring what priest and what lesson of life has best illustrated the power of the priest-professor in the Catholic college. Four such witnesses will be summoned, while the testimony of undergraduates condensed in the second section is (if heads are to be numbered and not weighed) authoritative, coming from some six hundred students of different college groups.

Contact with the priesthood before entering college is such that the average freshman has very blurred conceptions of the priest. With a sudden and vehement violence, then, he finds the priesthood in its concrete expression one of the great realities of his life. From his association with priests he abstracts an idea of the priesthood that may be either slightly or strikingly different from that which the good Sisters or his mother taught him. The impression which he now receives of the priesthood will to a large extent dominate his attitude towards his religion and his devotion to the Church even to his grave. Thus, one of the sternest obligations of the Catholic college—an obligation that on judgment day will rest on individuals and not institutions—is to preserve unsullied in the mind of the student from matriculation to baccalaureate the ideal of the priesthood. The changing theories of science, mathematical laws, or Latin grammar may be forgotten ultimately, but a viewpoint is hard to change. Moreover, the recent evolution (which some call revolution) in the idea of sacerdotal vocation, demands greater care on the part of the college. The priesthood exemplified in the proper light may lead many a boy with the natural and moral aptitudes for the office to the sanctuary.

II

In considering the priest-professor, we must ignore the occasional monstrosities that arise from the demands of this economic age. The struggle for existence (which for the college means paying seven-per-cent mortgages with a five-per-cent endowment) has introduced into the professorial caste the *genus economicum*. It is very hard to preserve priestly characteristics and to see that floors as well as students are properly polished, or lawns periodically manicured, or that physical as well as intellectual hunger is satiated. All these items demand financial organization. Yet priests have been known who enhanced their priestly characteristics in just such en-

deavors, never permitting the fact that money is power even in collegiate administration to overrule educational expediency or spiritual necessity. Another unfortunate victim of the age is the priest who must *ex officio* be a public man. The college professor is supposed to speak many tongues, and, if his college wishes him to keep collegiate affairs before the public mind, he must be specially versed in three languages—the Rotarian, the Kiwanian, and the Lion. At a moment's notice, he is expected to be able to tell just how the average cranberry merchant's psychological make-up is working havoc in the social order. The community, and sometimes even the professor's superiors, forget that his office is more concerned with what is going on in the mind of those under his charge than with the salvation of the cranberry crop. There is thus a strong tendency towards making monstrosities out of our college presidents to-day, as Mr. Mencken has pointed out with characteristic acumen; but, if our Catholic college presidents as a distinct genus of presidents have one outstanding unique distinction, it is that they seem fairly content to let the rest of the world run itself as long as their own college worlds are wisely administered.

With this preliminary we will delve a little deeper into types of priest-professors. As, for obvious reasons, the writer could not rely in this matter upon his own experience, he has been forced to call upon the experience of other priest-graduates, and from this experience he has selected four types.

III

Exhibit One is Father Ignatius, a man of keen analytic mind, robust and pleasing in personal appearance, and a gifted speaker, his main liability being a vivid consciousness of these qualities. His idea was to teach science, and his life was spent in that effort. The men in the classroom with him were beings to whom science was to be taught. He was merciless in class assignments, and announced repeatedly that he did not believe in "coddling" students—an unnecessary assertion as no one ever questioned the fact. Woe betide him who was unable to fathom this or that intricacy of scientific thought! He would feel the shafts of irony that could issue only from a keen mind, and in the resulting uproar of laughter everyone, and particularly the professor, was hilarious. Everyone, that is, ex-

cept the victim: he sometimes wondered what sort of priest this was who used the rostrum, which society has made a safer sanctuary than the strongest medieval citadel, as a weapon of personal offense. Yet Father Ignatius "put his stuff over"; about that there was no question. When June came, those who were "over the border line," and the margin was never very large, were fairly well versed in science. Since his day many of the things that Father Ignatius taught have been proved untenable. He had never reached those conclusions himself, because he had never given them very deep consideration. Yet he was an efficient professor. The big lesson in life which he taught was that *it is easier to be clever than to be wise*.

Exhibit Two was for years an outstanding figure in a small college. Commanding in presence and profusely degreed, he possessed, I imagine, a few of the characteristics of Exhibit One. His major was a philosophical study, one not only most difficult to learn, but to learn to teach. It is possible that, in the grind of the years of preparation, certain human tendencies had been lost. The students would quickly have forgiven him the fact, but his mental discipline had not affected a dominance of the Ego. Father Irenæus (if we may call him that) might have made a general or statesman. Many a time on great occasions his oratory brought a thrill of pride to his class auditors.

Like Father Ignatius, Father Irenæus was a union man. Although both were in small colleges, they believed in at least a twelve-hour day, which (as every professor knows) is most radical professorial heresy. Consequently, Father Irenæus was seldom seen in priestly character, and his diversions and friends were not to be found within the college walls. There came a time when a most grave collegiate crisis demanded that he prove himself, not as a professor or doctor of learning, but as a leader of men. It was an occasion in which the war furore was involved. In a situation as dramatic as any ever viewed in theatrical halls, he begged the students to follow *his* advice and *his* leadership; *he* would be responsible before God and man for the consequences; and finally *he* demanded their loyal allegiance to *his* dictum. Father Irenæus died of a broken heart. To his credit it must be said that he was consistent to the bitter end. He had never stood before the boys as a priest, and had never appeared to them in

a priestly light. Had he in this grave emergency—the gravest his college has ever known—filled the rôle of a priest and appealed to his hearers in a priestly manner, they would have rallied to his plea, whether it were to try to make Hell an extinct volcano or rend asunder Brooklyn Bridge. Father Irenæus is very probably now enjoying paradise, but the one lesson that he taught at least one follower was never within his most remote intention. The lesson was that *the priesthood may be lost in the priest*.

Exhibit Three, whom we shall give a more popular name, was Father Tom. Now he had to use the same sun whose distance from the earth Father Ignatius figured out for him, and whose authorship was scientifically established by Father Irenæus. Yet it was an altogether different sun when it reached Father Tom's room. Not that there was to be found there any cheap frivolity or telling witticisms to make the boys laugh. In the hallway, if you asked a student where he was going, he might tell you to "Math" or "Science" or "Lab"; but, if he were going to this class, he would say: "To Father Tom's Class." This priest's idea seemed to be to teach persons and not things. His class papers never called merely for information. He wanted "your reaction" to this or that proposition. In fact, one of his students aptly remarked (to his face, because no one ever said anything behind Father Tom's back): "Father, we should call this reaction class." Father Tom's main weakness, in the eyes of his associates, was "particular friendships." Yet no one ever knew him to exclude anyone from his friendships, and you always found a hearty welcome at his door, whether you came to kneel on the floor and rid your conscience of boyish tribulations or to borrow fifty cents till next week. Father Tom expected you to pay dearly for his friendship, however, and he checked up carefully on the number of communions and rosaries you owed him. His contribution to student erudition might be summed up in the word "viewpoint." He imparted in his class a viewpoint on things and life. He is not yet dead, but he will be soon; and, if his priest friends do not come to the rescue, the scene of his last days may be the poorhouse. The lesson that Father Tom taught is that *the most priestly characteristic a priest can have is charity*.

If I may take the liberty, I shall insert the fourth character into

this professorial cast effectively disguised, but nevertheless a distinct type. We shall call him Father Robert. He has been the inspiration and guiding star of many a youthful career. A priest to the manner born, as staunch as Gibraltar in the case of breaches of discipline yet kindly withal, never a very profound thinker and a mediocrity in public appearances, still by forceful personality he conveyed strong messages. One entered his classroom with trembling steps, if one were not well versed in his assignment, and with buoyant elation, if one were. He was a born executive and a natural leader of men. His gravest collegiate trials occurred when he was compelled in his official capacity to inform a recreant student that the college could no longer be his home. This operation was never as painful to the student as to Father Robert. When death entered a student home, he forgot all his stern dignity for a tenderness that was almost maternal. On the playground (in which he took an active interest), in the classroom, or in a student home, he had an air of gracious dignity that smacked of the altar. On meeting him, one felt like saying: "That is the priest who said our Mass this morning." One day through a grave collegiate catastrophe—his consecration as bishop—this very priestly priest was lost for all time to his boys and his associates. But behind him, in the heart of many a young man who otherwise might never have been raised to the sacerdotal state, he left written an indelible lesson. The lesson he taught was that *the priesthood is something divine*.

IV

Youth must have its day, and I fear that, in delving into the dusty shelves of others' pasts, I am becoming a *laudator temporis acti*, although the laudatory note is by no means stressed. To face the issue fairly and ascertain what the mind of the college-man of today is towards the priest-professor, a questionnaire was distributed to students to be returned signed with no incriminating mark of identification. To insure further reliable information, an appeal was made that an honest response to this questionnaire should be given, as the result might prove of high social service to the college-men of tomorrow and of high religious service to the priest-professor of today. The response resounds with the high sincerity of youthful veracity and idealism.

Twenty-two per cent of these students stated that they had less respect for priests after association within the college walls. To a priest-professor this confession comes as a rather sharp jolt. He goes along in the even tenor of his way without giving much consideration to the existence of such sentiment. In fact, some seem to feel it their duty to adopt an atmospheric rôle without any concern for the respect or disrespect of their student associates.

However, the day when the priest could furnish atmosphere and be content with his lot is, let us hope, practically past. It is to be questioned whether there are in our colleges today many priests who are satisfied unless they feel that they are dynamic factors in the college's work outside as well as inside the classroom. Why then the record of "disrespect for priests"? If such be the impression left on our students, would it not be better to turn them over to secular hands?

This issue was not easily solved. The fact existed and required interpretation, and quite by accident another item gave the writer a clue which he successfully followed. The clue lay in the fact that the dominant sentiment of twenty-seven per cent towards priests before entering college was fear, and seven per cent of the students registered the existence of this feeling after being in college. The solution is attained by analyzing what the students mean by "less respect for priests." I find that in most instances they have confused respect with fear. Some of the students have been raised from childhood with the echo of the maternal threat in their ears: "I'll tell the priest on you!" They look with awe upon the priest in the sanctuary; for many he has been during their parochial school days the embodiment of an absent coactive power to whom the Sister might appeal in case of necessity. When a student enters a college and sees a priest kicking a football or playing baseball or tennis, the mythical priestly character vanishes. The boy rubs shoulders with the priest, fraternizes with him, touches his garment, and even *touches* him sometimes in a purely financial way, but, contrary to the prophecies of mother and the Sisters, is not consigned therefore to the seventh circle of his Satanic majesty's realm. In the sense then that respect involves fear, he has more respect for the priest before entering college. Yet a very significant fact in this investi-

gation, was that many of the students made the distinction between "priests as men" and "priests as priests," and stated that they had no less respect for priests as priests.

Intellectual progress is of course accomplished in our Catholic colleges in the classroom. Whether moral traits are to a great extent formed there, is another question. To be true to the ideal of the college, the priest-professor must not lose personal touch with his students outside the classroom. Here he finds grave difficulty. The saying, "familiarity breeds contempt," is no mere fiction, and yet a certain amount of familiarity is needed to win the confidence of the college-man. It is not enough to be a "priest according to the order of Melchisedech"; one must also let the fact be known that one's immediate priestly business is much more concerned with the practical perfection and sanctification of Tom, Dick, and Harry than with the person of Melchisedech. Do our colleges indicate that we are accomplishing anything in this line?

The first significant fact to be noted from the testimony of students themselves is, that in a ratio of thirteen to one they stated that they were more free in confession since entering college. Moreover, contact even in the classroom may be diverted by a skilful professor towards the sacramental offices of the priesthood.

In the rather immature judgment of the writer, one of the big drawbacks in our college character-development programs, is too high a regard for the "fine sensibilities of youth." We have managed to divorce to a large extent (although perhaps unintentionally) religion and sex, and, in the Freudian belief that most of the difficulties of young men are concerned with the latter, we have been inclined to keep our distance lest they fear to approach us. One of the best indications that a priest "has the devil on the run" in this matter, is when young men come to him outside the confessional and seek advice of whatever nature and lay bare their difficulties. It was, therefore, a joyful surprise when this investigation showed that forty-two per cent of the students stated that they consulted priests on moral matters outside the confessional after entering college; before college, only two per cent had done so.

Some other facts of less significance were brought out by the

questionnaire. The ratio of those who stated they had "more affection for priests" after entering college, was five to one; twenty-four per cent thought that they were "more docile" to priestly influence.

V

Despite the encouraging statistics given above, and even granting that we have ideal Catholic colleges "where ideal priests teach ideal students," the priesthood must suffer in popular estimation in the discharge of the office of priest-professor. To illustrate my argument by a parallel (and I trust that my fellow-priest-professors will have the charity to spare my life a few moments longer after such a bold assertion), the doctor of today is not the doctor of yesterday. The ordinary physician and surgeon and specialist has not the esteem and the affection that the family doctor of a few years ago possessed. And yet, should we go back to the family doctor? I recall when, as a youngster, I tipped my hat to a doctor with the same courtesy as I showed to a priest. Today it simply is not done.

Is it not tenable that the reason for this changed attitude towards a doctor is this: his business yesterday was to cure; today it is to prevent? One is much more grateful to the doctor who saved one's life during an attack of scarlet fever than one is to the specialist who stays up days and nights figuring how scarlet fever can be avoided.

Transfer the situation to the college. The priest there is not nearly as much concerned with the real sinner as with the potential sinner. His business is more the prevention of sin in a life just in blossom, while the priest on the mission has to care for the flowers, withered or at any and every stage. Many a priest-professor has been dissatisfied with his lot because, as one expressed it, "he is a professional man who is not allowed to practise his profession." And yet, would he have his charges sin more so that he might exercise the sacramental office of Penance, to which he principally refers? There are two places where a confessor who has a special taste for handling recidivists and vehement sinners or "Easter birds" will find no satisfaction—the convent and the well-ordered Catholic college.

The solution to the whole priest-professor difficulty, then, seems to be very simple: Let the priest not only think but feel that in the administration of his office, both in and outside of the classroom, he is rendering the highest kind of sacerdotal service. Nor are his

efforts to be gauged, as the writer has tried to gauge them, by the opinion of students today or of students ten years from now. Let him think more of the influence that priestly hands shall have written through the fathers of tomorrow and priests-in-the-making today in the great Book of Life.

THE SEVEN GIFTS OF THE HOLY GHOST IN EARLY GREEK THEOLOGY

By JOSEPH A. SPIRITU SANCTO, O.C.D.

(Concluded)

The fifth eye of faith that opens under the influence of the Holy Ghost is *knowledge* (*gnosis*). St. Paul repeatedly speaks of *gnosis* in his Epistles, but it is hard to define what meaning he attaches to the term, at least in some instances. St. Maximus tries to give us an explanation of what his idea of the gift of knowledge is. He says that this gift conveys to us a deeper understanding of the peculiar nature or significance of each virtue. I suppose the Saint means that this particular gift opens our mental eye so as to grasp and to realize the relation in which each virtue stands to God. We know that we must practise virtue in order to gain eternal life; but we seldom realize how far a particular virtue brings us nearer to God, or rather how the practice of a particular virtue transforms our soul and our mind into the likeness of God and so helps to bring about perfect union with Him. But the gift of knowledge makes us look at the practice of virtue from quite a novel standpoint: whereas previously virtue was a disagreeable task, which however could not be shirked without the danger of eternal punishment, now it is seen and felt to be the natural, congenial self-expression of our interior relation to God.

Let us take an instance to illustrate the explanation. The practice of the virtue of humility is very hard for the average Christian, for he cannot see why he should efface himself, and not push himself forward; or why he should meekly put up with humiliations. To the average man the practice of humility seems to be a sign of incompetence, of silliness; he knows from experience that nobody acknowledges the existence of true humility in everyday life, and thus, if one practises humility, people put it down to a sense of inferiority, or foolishness, or natural shyness. But, when one advances so far in the knowledge of God by means of the development of faith as to open the fifth eye of faith, one realizes and becomes spontaneously conscious of the meaning and importance of humility;

one automatically perceives the connection that necessarily exists between the virtue of humility and the higher knowledge of God. St. Paul (II Cor., ii. 14) seems to allude to this fifth gift when he says: "Now thanks be to God who . . . manifesteth the odour of His knowledge (*gnosis*) by us in every place." The Apostle maintains that the *gnosis* of God is fragrant or sweet-smelling to him who attains it; hence we are entitled to take it in the sense of the fifth gift of the Holy Ghost, which elevates the recipient to a sort of sweet, experimental knowledge or sense of God's greatness and perfection, and consequently makes him "sense" the intrinsic connection between the different virtues and our relationship to God. He thus instinctively feels how the practice of the particular virtues promotes his closer intimacy with God.

In his work, *Capita de Charitate* (Cent. III, n.63). St. Maximus says of the knowledge of God: "When the knowledge of God is granted to us, then a keen pleasure springs up in our soul from this knowledge, and as a consequence we utterly despise all pleasure derived from sensuality." And he adds in n.64: "A person attached to earthly things is always craving for good food and drink, for sexual pleasures, for a good reputation, or for money. . . . Nothing else than the knowledge of God and of divine things will deliver him from his earthly passions. But a knowledge of God that is dry and cold will not drive out these passions; such a knowledge is like the knowledge of things indifferent to us. We find many persons who possess a great knowledge of theology, and yet, like swine, they wallow in the mire of sensual passions."

However, we have to climb still higher in the knowledge of God. The spirit of *intelligence* (*σύνεσις*) is the sixth eye of faith that opens if we make ourselves fit for it. We may assume that this gift of the Holy Ghost is meant in Col., i. 9, where St. Paul says: "We cease not to pray for you . . . that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding" (*ἐν . . . συνέσει πνευματικῇ*). St. Paul does not tell us what he means by "spiritual understanding"; however, since he qualifies "understanding" by the adjective "spiritual," he suggests that "spiritual understanding" is an infused knowledge, although he does not mention its specific object. St. Maximus gives a very ingenious explanation of this sixth gift of the Holy Ghost; whether it is the

traditional explanation of the theology of his time, or the result of his own speculation or of his experience, it is impossible to determine. He says that the specific character of this gift consists in this, that it moulds our natural faculties to the character or nature of the virtues, so that our natural faculties become tempered by the virtues—our understanding by a new mode of knowing God, that is by experimental, direct knowledge of God, so that the natural way of forming ideas about God is superseded. Furthermore our sensual passions, which naturally are roused by the presentation or imagination of agreeable or disagreeable objects, are now employed in the service of the love of God and our neighbor and in the hatred of sin. In his work already referred to (*Capita de Charitate*, Cent. II, n.48), St. Maximus says: "When our mind is turned to God, even our sensual passions help to raise our love of God to a higher level, and our irascible passions change into divine love. For, in consequence of our continuous contact with the divine illumination, we get entirely absorbed in light, so that even our sensual passions are drawn into the overpowering influence of love." And St. Maximus remarks elsewhere (n.67): "As a dispassionate attention to human affairs does not force our mind to become cold and indifferent to divine things, so a dry and merely theoretical knowledge of divine things does not draw us away from the attachment to earthly pleasures; the reason is, because we, living on earth, know the divine truth only in shadowy images and vague concepts; consequently, we need the holy passion of divine love to bind our minds to the spiritual contemplations, and make us feel and realize by sweet experience the superiority of immaterial realities over material things."

Finally, we reach the seventh gift of the Holy Ghost: the spirit of *wisdom*. When this seventh and last eye of faith is opened, faith reaches its climax in wisdom, that is "the simple and accurate contemplation of God." The Saint also calls it "theosophia." "Wisdom is the indistinguishable union with God" (*ἡ ἀδιάγνωστος πρὸς Θεὸν ἔνωσις*). This very bold expression St. Maximus borrowed, I suppose, from Plotinus, the *princeps mystarum*, whose faithful disciple St. Maximus shows himself to be throughout his discussions on mysticism; for Plotinus says that, when the union with God is perfect, there is no distinction between the subject and the object of the unifying act.

In a short résumé of the seven gifts St. Maximus says: "Through the eyes of faith, therefore—that is, through the illuminations of faith—we ascend higher and higher to the divine monad of wisdom; for, by ascending higher through the practice of virtues, we unify more and more the different charismata into one charisma, since the distinction of charisms exists only with regard to us." In a note (n.27), Maximus explains this by saying: "Wisdom is spoken of as a monad, because in wisdom the divers virtues become united inseparably, and the diverse acts of man in practising the virtues become one act, the act of wisdom; for all the virtues tend to wisdom." In his work already referred to (*De Charitate*, Cent. II, n.6), Maximus calls the gift of wisdom "pure prayer": "The state of pure prayer (*καθαρά προσευχή*) is for contemplative persons; it arises from divine love and perfect purification. Its characteristics are: the mind, by a strong impulse of the divine and infinite light (of faith, that is, Christ dwelling in the soul), is carried away; the mind loses consciousness of self as well as of all other things except that it [the mind] is aware of God alone, working in it, through love, that illumination."

In Question lx of the *Quæstiones ad Thalassium*, Maximus tries to give us an idea of the knowledge of God which wisdom confers upon us, by stating that there are two ways of knowing God; the one he calls *γνώσις κινητική* (moving knowledge), because this way of knowing God consists in concepts, although it strives to acquire the experimental consciousness of God (*διὰ πείρας αἴσθησις*) produced by God; the second way of knowing God is called *γνώσις ἀφαιρετική*, because it does away with that knowledge which is gained by forming concepts about God; it discards these ideas about God, because it bestows the effective experimental knowledge of God, or the experimental consciousness of God through participation (*κατὰ χάριν μετέχει*). This is the gift of wisdom which Maximus also calls "supersensible union with God" (*ἔνωσις πρὸς Θεὸν ὑπὲρ νόησιν*), because the soul does not discourse in this state of union. The attitude of the mind is *ἀπλή προσβουλή* (*simplex intuitus mentis*), or what is nowadays called "mythical contemplation of God."

IV. ANOTHER EXPOSITION OF THE SEVEN GIFTS OF THE HOLY GHOST.

St. Maximus gives another more simple explanation of the seven gifts in Question lxiii of his *Quæstiones ad Thalassium*. In that Question we find an allegorical exposition of Zach., iv. 2 sq.: "Behold a candlestick all of gold and its lamp upon the top of it, and seven lights upon it, and seven funnels for the lights that were upon the top thereof." The Saint proposes the following exposition of the "seven lights" (λύχνοι): "I take them to suggest the activities (ἐνέργειαι) of the Holy Ghost or the charisms of the Spirit, which the *Logos* gives to the Church because He is her Head." Then Maximus enumerates the seven gifts in the exact order and with the same designation as given in the Vulgate and Septuagint.

After enumerating them, he goes on to say: "The Holy Ghost achieves the purification of those who deserve it, by fear, piety and science. Fear drives out inordinate passions; piety instigates to the practice of virtue; science teaches us to discover the snares of the devil, as St. Paul says: 'We are not ignorant of his devices' (II Cor., ii. 11). After the purification, the Holy Ghost brings the soul into the state of illumination (*vis.*, the illumination of the knowledge of the ideas of creation and of God's works in the world). This illumination is first given through the gift of strength, which gift keeps the mind erect and submissive, and thus man makes himself fit for God's illuminating grace. The next gift that furthers illumination is the gift of counsel, which discerns the right time for doing things (for speaking, for correcting others), knows how to adapt one's words to circumstances of person and time, avoids the crowding of actions and words upon one another, avoids confusion and therefore disappointments. The state of illumination becomes perfected by the gift of intelligence. It is this gift that lends an intelligent ear to 'the words of wisdom spoken among the perfect' (I Cor., ii. 6)." This gift seems to be taken here as a supernatural, infused instinct that discerns (when, for instance, one is reading books about God) that which really leads to God or comes from the Spirit of God. It is, as it were, a gift of intuitive dis-

crimination between truly genuine spiritual teachings and teachings that only appear to be spiritual.

When the illuminative stage has been traversed by the soul, in faithfully using the preceding activities of the Holy Ghost, He lifts the soul to the third stage of union by bestowing the gift of wisdom. "The Holy Ghost bestows perfection (τελείωσις) by means of the lucid, simple, perfect wisdom on those who are worthy of deification (θείωσις), and He leads them to the immediate union (ἡ ἄμεσος ἔνωσις) with the Cause of all things."

V. ST. MAXIMUS' THEORY COMPARED WITH THE SCHOLASTIC VIEW

Whichever of the two explanations of the gifts of the Holy Ghost we may adopt—the difference between them is, however, only slight—it is at variance with the usual Scholastic view or exposition.

Since St. Maximus considers the seven gifts to be activities of the Holy Ghost in the soul (like the activities of light upon the eye), he consequently maintains that these gifts cannot be bestowed upon man all at once. That is to say, the effect or result of the Holy Ghost's operating energy is a certain definite virtuous act on the part of the recipient, and the specific character of this act on the part of the human agent depends upon his state, or on the stage of faith to which he has already attained. It is impossible that a person just emerging from his vicious habits should be able to receive the gift of wisdom; that is to say, it is impossible that the operating or urging, vivifying influence of the Holy Ghost should result in the act of perfect union with God. Such a result would be entirely contrary to the order of gradual growth or development, which, we may safely assume, prevails in the order of grace, as it is the rule in the order of nature. The School, however, teaches that the seven gifts, being certain definite habits differing essentially from one another, are given all at once (*viz.*, along with the grace of sanctification and not before); and, consequently, it also teaches that they are lost when by mortal sin sanctifying grace is forfeited. The Scholastic theologians agree, however, with the view of St. Maximus in saying that, even if we are in the possession of the *habitus operativi* of the seven gifts, we are not able to use them as we like (that is, bring them into operation). Theologians are forced to make this

restriction by the facts of experience, else, after having acquired the grace of sanctification through the absolution by the priest in confession, we should be able to perform acts of divine contemplation.

Now, the experimental fact that the infused seven *habitus operativi* of the Holy Ghost cannot be used *ad libitum*—nay, that most people, even if they live a fairly religious life and hardly ever commit mortal sins, seem to get no chance of exerting the operative powers of the seven gifts in their spiritual lives and activities—this experimental fact has led the Scholastic theologians to assume that the seven gifts are given for special emergencies, or for the higher plane of spiritual life (for instance, for those people who get the “extraordinary grace of contemplation”). I have no quarrel with those who make the distinction between ordinary and extraordinary graces, and only wish to remark that we should not furnish our adversaries with a weapon to make good their charge that the Church advocates two kinds of worship: “esoteric” and “exoteric.” St. Maximus’ view seems to be more natural, *viz.*, that the seven gifts are simply the stages of the growth and evolution of supernatural life in every individual soul that corresponds to the constant, uniform, vivifying activity of the Holy Ghost. Whether or not the recipient is in the state of sanctification, does not enter into St. Maximus’ theory on the seven gifts, because his idea about “the state of grace” differs somewhat from ours, as has been already pointed out above. According to his view, a person who possesses the grace of sanctification *in radice* (*ἐν δυνάμει*), has the radical power to gain the real actual state of sanctification by coöperating with the constant activity of the Holy Ghost and thus ascending through the seven stages of evolution to wisdom, which is the perfection of faith and in which the real, actual deification, or sonship of God (*υἰοθεσία*), or justification consists. As long as we are on the lower stages of spiritual evolution, we are not yet sanctified, not yet real sons of God; we have not yet been born into the real life of God, into actual union with God in perfect wisdom or contemplation of the Divine Essence.

It is hardly necessary to say that St. Maximus’ system on the seven gifts, on account of its simplicity and its intrinsic connection with the ordinary development of the spiritual life, has a decided advantage over the artificial, complicated theory, by which Scholastic

theologians try to fit the seven gifts of the Holy Ghost into the system of grace and into their theory on the infused and acquired virtues. For instance, subtle distinctions had to be thought out to establish a difference between the virtue of prudence and the gift of counsel, or between the virtue of fortitude and the gift of strength. Another drawback is the impossibility of giving a satisfactory solution of the question: What is the relation between the gifts of wisdom, understanding and science, on the one hand, and faith, on the other? If faith is a divine illumination, which brings the mind into a direct relation to God by making us see the truth of revelation, and if this virtue is capable of increase (that is, of bringing the mind to a closer, higher, nay experimental, knowledge of God), what then is the specific function of those three infused habits of wisdom, intelligence and science? What are their particular objects? How do they differ from the object of faith?

If the virtue or power of supernatural faith is capable of increase, it is quite natural to say with St. Maximus that it increases by developing the seven gifts of the Holy Ghost; thus, we need not assume new supernatural habits along with the *habitus fidei*.

But what about the *habitus spei et charitatis*? What is their relationship to faith? Let us remember once more that faith is Jesus Christ, the Light of the world, shining in our hearts and making us see, though dimly, God: "Faith teaches us in an inexpressible way the consciousness of the continuous presence of God" (*Quaestio* xlix). Out of faith hope develops, when faith begins to open its eyes in the seven gifts; for, when man begins to realize the greatness and loveliness of God, he feels drawn to God, he becomes stimulated "to run to Him by means of hope." Thus, hope is that disposition of the soul towards God in which it desires to reach God, convinced that it will be able to obtain the object of its desire. "Love is the perfection of faith and hope . . . love gives rest to the movements and activities of faith and hope in the good obtained." "Love is a disposition which makes future things appear to be present."

Thus, the three theological virtues of faith, hope and charity, mark three stages by which man apprehends God in a closer and closer immediate contact with Him, whereas the seven gifts of the Holy Ghost accentuate man's gradual approach to the union with

God from the more human side of this mysterious process, in so far as they make us see how, in a soul that is responsive to the energies of the Holy Ghost, the practice of moral virtue in daily life becomes more perfect, more connatural, more divine, so that finally every virtuous act becomes a reflex of a divine perfection. Both the seven gifts of the Holy Ghost and the three theological virtues are the result in man's soul of the continuous, uniform activity of the Spirit of God. The beginning of this activity is faith, and its apex is love or wisdom. Love and wisdom, in the theology of St. Maximus, are terms designating one and the same thing: immediate union with God by mystical contemplation. This is supernatural perfection. There are not different kinds of perfection: one and the same divine Spirit works in all men, urging them to make use of His continuous vivifying influence and activity. Although the immediate results of the Holy Ghost's activity are different in different individuals according to circumstances and individual character, yet the final result is the same in all—immediate union with God.

VOCATIONS IN RURAL DISTRICTS

By WILLIAM SCHAEFERS

I

People everywhere are steadily pushing into the cities, where, as the majority seem to think, the comforts, interests, and opportunities of life are most numerous. This pressure of population is exciting the minds of thoughtful men. They know that such a pressure brings many new problems to solve, all the more afflicting in a nation which is already sorely tried by the miseries and injustices that are continually cropping up in the great industrial and social centers of the country. Such a condition of affairs—a huge preponderance of population in the cities—is not a matter for felicitation, we are told by anxious authorities.

There is a mass pressure in our Catholic world also, a pressure that the Church cannot ignore. The Catholic urban population mounts and mounts in every diocese throughout the country; and in many ways this urban population pressure is increasing the problems that affect the healthy and national progress of the Church and the spirituality of its masses. Catholic leaders—the hierarchy, the clergy, and the press—are giving the problem serious attention. They foresee great changes in our Catholic life. But by far the most serious aspect of this citywards trend of Catholic population concerns the future productiveness of the Church in regard to priestly vocations. There is a dawning suspicion that city saturation in population is an imminent danger to the future vocational strength of the Church.

II

Upon what grounds do we base this suspicion? We do not wish to be denounced as a pessimist. Hence, facts supporting our suspicion must be adduced. The country is the natural habitat of the family and the ideal breeding-ground for vocations. For in the country, much more so than in the city, the environment is favorable for molding that character, with its religious hopes and longings, which is desirable in every young man who aspires so high. It cannot be denied that there is more peace, more quiet—some-

thing more approaching solitude—in the country than in the city. And surely peace and quiet are tremendous factors in molding vocations. Solitude, theologians tell us, stimulates spirituality in man. There is no solitude in the city; there is a turbulence of life there that frequently wearies even the hardened city-dweller. The rural spaces preach God more effectively than metropolitan centers. Nature reflects God, and leads to a consideration of its Creator; the cities essentially reflect man, and lead to a consideration of their builders. The city has a way of pounding out the gospel of man; it is continually glorifying the creature; with all the ingenuity possible it caters to the material—the weaker and less important—side of man; it calls to pleasure, fame and wealth. Life in the country is vastly different. There the soil teaches humility and service, and demands a plodding, working, easily satisfied class of people. In a word, the *natural environments* in the country are splendid for fostering vocations, while in the city such desirable environments are rarely to be discovered.

III

To be sure, there is much talk of vocations in the city. But in much of the facile talk about sending the boy to the seminary there is frequently but little sense of reality, because there is no adequate appreciation of the extent to which the boy has become a creature of the city. In this connection it will probably astonish many readers of THE HOMILETIC AND PASTORAL REVIEW to know that there is at least one seminary in the country (in the south) where the authorities feel that (to quote their own words) “they should not take the risk with any applicant who was born and lives in ——” (a city in the south, the episcopal See). The rector (a teacher in this seminary since it was first established) further states that “the question of vocations in this city, the only city of size in our diocese, is exercising us gravely these last few years. . . . The fast life of our southern city and the ease with which the students find an easy means of making money in the long summer vacation have proven disastrous. . . . The problem of vocations from the cities gravely concerns us in the south.” We do not wish to divulge the name of the rector and the seminary over which he rules. He is only one of those who wrote so hopelessly of city

environments, yet he reflects a feeling that is growing in the minds of many authorities—namely, that the city boy too frequently does not realize what a great hold the city has upon him. The higher he goes in his studies, the more marked, he notes, is the difference between the gospel of the institution that desires to train him for the priesthood and the gospel of the city in the service of whose Catholic population he will be asked to spend himself. Thus, here is proof—and the rector quoted is not the only one gravely troubled over the matter of vocations from the city—that life in our metropolitan centers influences deeply the youth of our day, and it is an influence that urges along strange paths and towards a goal that is quite incompatible with what is expected from the seminarian.

IV

When we take into consideration the natural tendencies of youth, we can readily believe the Bishop who exclaimed: "Give me the country boy; he is surest, because of his rural training, to persevere in his studies." The hours of country life are not so greatly different from seminary hours. In both, it is early to bed and up early; long hours, much labor and little pleasure. In the city, it is late to bed and late up, short labors, and a thousand pleasures that lure and beckon you on. Let us be sensible in the matter: if it were asked, which, by reason of his home life and training and natural environments, is the better suited for the seminary life, the country boy or the city boy, our answer must be the country boy. The country boy's tendencies may be the very same as those of his urban brother—an inclination for play, pleasure, thrills and money. But the country boy, as long as he is on the farm or in the village, may never hope to give full vent to his feelings along these lines, because the countryside in which he lives is not equipped with the amusement facilities that every city has.

Youth in the city is eternally on the move. Home life is not a thriving affair in the city. The children are out and about. The parks, theaters, movies, sports, social and club activities—these call loudly. Good clothes—nay, fine clothes—must be worn. There must be money for spending, which leads the city youth to plead eloquently to father, or makes him hustle during his free time from school in some job, thus bringing him to pay early attention to the

business end of life. His country brother divides his time between school work and the chores at home, with a long summer of long days in hard field-work; he is usually tired out by sundown; he spends the short evening in the family circle and retires early; yearly he understands better what toil is, and he becomes less reluctant to squander money; a "career" is a mysterious affair for him; a "profession" is possible only for the fortunate few; a job in the city is frowned upon by his good parents; thus, farm life sticks. In his parochial life, the country lad is really in the swim of things. There all the services are slow, simple and dignified, with no city rush, no crowding nor pushing of multitudes. There is no hurry in his parochial life, in his duties and obligations; he can go at these serious affairs slowly and undistracted. He is never hard pushed by the hasty hands of a clock ticking off the half-hours that call the successive masses and create the confusion following the exodus of each consecutive congregation. Parochial life in rural districts is slow and conservative. People meet on the church grounds before and after Mass. The congregation worships as one family. Social successes in the parish can be won without having to advertise the distinctive fact that one has written and read Utopias. There is an atmosphere about that breeds a rigorous spiritual life, where you will never find the material side of life in the ascendancy, with the heads of families risking a loss for the pleasure of rivalry, or men talking in terms of wealth that suggest an indifference to money; here you will never find social aspirations suppressing naturalness of behavior among the young ladies. The rural church is characterized by a simple life and simple preaching—no litany of announcements, only a grouping of the week's stern duties and obligations. Somehow, also, the rural pastor has a way about him that shows he is ever-mindful of the fact that neither church nor the priest is essentially a social factor. Thus, the parochial life in the rural parish reflects admirably the reason for the pew: a place for worship, and a place where the spirit to be wholly subservient to God and Church is clearly seen in all the ramifications of parochial life.

V

By reason of the aggregation of both people and wealth and for many other reasons, the city tends to lead youth towards the "big

things" of the material world. In the rural districts, the opposite is the case; here youth is more encouraged towards the spiritual. Proof of this is found in the very startling fact that the rural districts, even though their numerical strength in population is only one-fourth of that found in urban centers, furnish almost one-half of the vocations! One-fourth of the Catholics in our country furnish one-half of the vocations; in other words, vocations in the country are immensely more numerous than in urban districts. A questionnaire, sent to twenty-one major seminaries scattered throughout the country, revealed the following interesting figures: of their aggregate enrollment of 1,547 students, 30 per cent are country boys (boys reared on the farm and living on the farm), 18 per cent are country boys now living in the cities, and 52 per cent are city boys (city bred and living in cities). Thus, 48 per cent of the entire student body is rural! Of the twenty-one seminaries, four have a predominantly rural student body. One seminary has an enrollment of only 48 students—and all from the country! Even in the East, in the great seminaries that draw upon metropolitan centers, the rural blood in the student body is large. The result of this questionnaire is amazing. It shows the very heavy influence that Catholic rural America has in the vocational field. The figures might be still more amazing if it could be ascertained how many of the 52 per cent of city students owe their vocation, either directly or indirectly (through parents or grandparents of rural blood, or along other relationship lines) to the influence of rural atmosphere and country environments.

VI

A disturbing feature, as shown by the poll, is the fact that so many of our rural families are moving into urban centers. In the tally mentioned, 18 per cent of the students are country boys now living in the cities—boys reared on the soil or boys whose parents moved to the city within the last ten or twelve years. This shows a very heavy emigration to the city. It means that, if this emigration continues unabated, the vocational productivity of the rural districts will decrease alarmingly. Will the urban districts make up the loss? Is there any assurance that, as the vocational riches in rural districts dwindle by reason of the emigration of the masses, the urban districts will come to the rescue? Aside from many other grave

reasons why we should discourage emigration to the cities, the single fact that through this exodus from the land the vocational wealth of the Church will be materially lessened, is reason enough for leaders to become alarmed and to seek schemes whereby our rural people can be persuaded to remain on the soil.

VII

This serious matter of emigration to the cities and the consequent loss in vocations calls for a warning against the slogan: "Citify the rural parish." It is to the glory and benefit of the Church that her rural sections are not citified. What is it that draws our people to the cities? It is the desire to have the comforts, ease, opportunities, and interests of city life. The greater the hankering for these things of the city, the more surely will the tide of emigration to the cities continue and increase in volume. We do not desire this. We desire, by all means, that our rural Catholic population will increase. Some say: "Citify the rural districts—the parishes, the home life—and you may hope to keep the farmers on the soil; in other words, bring them the city environments, and they will not need to go to the city for the atmosphere desired." But this means changing essentially the face of rural affairs; it means a change that will destroy those inherent environmental qualities which are the blessings of the soil. No, rather teach the farmer the dangers, hardships, costs, and disappointments of urban life. Teach him to understand better and so to appreciate more fully the splendid environments of the land. Teach him to see the dignity of his sphere in life. In this wise, the country life will remain unimpaired. Let us by no means encourage filling the rural heart with longings for the baneful and injurious trappings that too often are associated with city life. It is not that we are prejudiced against city life. We know the life and recognize many of its material advantages. But we know, too, that temptations in the city are very numerous, and that they exert a tremendous pull over youth—youth that is so unstable and is growing up today with less and less sense of the responsibilities of life. Let us say this: it were well if the old antagonism that has been common between city and country continues. It used to be the common conviction of rural communities that they who labor on the soil are the chosen people of God. Let

nothing be done to change that sentiment. If the priesthood is the salt of the earth (and it is), then let the country, so rich in vocations because of its rural atmosphere, remain rural. Let the country flourish and its blood be dynamic. In all nations and at all times, the country has been religiously and otherwise the hope of nations. If it is the philosophy of the farmer that he is God's chosen one, let us encourage him to give expression to his philosophy by a Catholic life that is vigorous and fruitful. We can readily afford to endure the rivalry between city and country. It is rivalry that bears fruit. But, if you set out to citify the farmer, you are doing the countryside an injury; if you plan to citify the rural parish, you are weakening the Catholic Church just where it is most urgent that she remain strong. To attempt a drastic modernization of the rural parish might result in a rapid vocational decline—and that is a situation which we ardently desire avoided.

VIII

In conclusion, the benevolence of the Catholic masses in rural America towards the Sanctuary is wonderful. The country is richest in vocations—both to the priesthood and to the Sisterhood. You have there an Arcadian life, and from it flows a power that we have not fully appreciated, a power that preserves the fine old-fashioned features of Catholic life, that would arrest a too rapid material progress for the sake of spiritual gain—a power most bountiful in vocations, a Catholic life-power flourishing on and rooted in the soil. If this power could be accurately measured, it would give the church historian something to think about and to write about; it would yield a story that would depict—not a harsh, uncouth existence, but—a noble, very simple life, full of peace and grace and virtue.

LAW OF THE CODE ON SACRED SEASONS

By STANISLAUS WOYWOD, O.F.M., LL.B.

Sacred seasons are the holydays and the days of fast and abstinence (Canon 1243). The supreme authority of the Church has the exclusive right to establish, transfer, or abolish holydays of obligation and days of fast and abstinence for the universal Church. Local Ordinaries may for the territory of their jurisdiction appoint holydays and days of fast and abstinence, but only *per modum actus*, i.e., temporarily and not permanently (Canon 1244).

AUTHORITY OF THE CHURCH TO ESTABLISH HOLYDAYS

The worship of God is undoubtedly prescribed by the natural law, not only for individuals, but also for human society as such. All believers in God are agreed on these points. In the ceremonial law of the Old Testament, God Himself had particularized this general law by appointing as holydays of obligation the sabbath of each week and certain feasts and sacred seasons during the year. The Church naturally followed the example of the Old Law in determining the days on which public worship was to be rendered to God by the entire body of the faithful. Since Christ did not determine the days on which His Church should give public worship to God, it follows that He left this matter to the Church. The Sundays as well as the feasts are, therefore, days of public worship by authority of the Church. The authority which appointed these days can also change or abolish these days. The observance of the Sundays, however, was established in Apostolic times, and agrees so well with the spirit of the natural and the ceremonial law of the Old Testament that the Sunday law is practically unchangeable, for, as Wernz remarks (*Jus Decretalium*, III, n.396), it can hardly happen that a good and sufficient reason should occur to change the Sunday law for the whole Church and for all times.

The Church has from ancient times appointed holydays of obligation besides the Sundays, but they have not remained unchangeable; at times there have been more, at times fewer holydays, and they have been prescribed for some countries or nations and dispensed with for others, as the Church judged proper according to times

and circumstances. The early holydays of obligation (Epiphany, Christmas, Easter, Pentecost, and others) were introduced by custom of the Universal Church. Other holydays of obligation were introduced by custom in some diocese or country, and often they were adopted by neighboring dioceses or countries.

Individual bishops and particular councils used to publish lists of holydays of obligation, for there was no law reserving the appointment of holydays to the Roman Pontiff. In fact, the Council of Trent recognizes the authority of the bishop to appoint holydays in his diocese, for it rules that the Regulars and all other exempted persons must observe the festival days which the bishop shall have ordered to be observed in his diocese (*Sessio XXV, De Regularibus et Monialibus*, cap. 12). The diversity of discipline in the various dioceses concerning the number of holydays caused complaints of the faithful, and by the Constitution "Universa," September 13, 1642, Pope Urban VIII published the list of holydays to be observed throughout the whole Church, and urged the bishops to refrain from appointing new holydays of obligation for their dioceses. The Sacred Congregation of Rites was asked whether the bishop could establish also other feasts as holydays of obligation besides those enumerated in the Constitution of Pope Urban VIII, and the answer was that he could not (June 23, 1703; *Decreta Authentica*, n. 2113). The Code concedes to the local Ordinaries the right to appoint holydays of obligation temporarily, not permanently.

POWER OF DISPENSATION FROM SUNDAYS AND HOLYDAYS OF OBLIGATION, AND FROM FAST AND ABSTINENCE

Not only local Ordinaries, but even the pastors, may in individual cases and for a good reason dispense individual persons and individual families subject to their jurisdiction even when they are outside their territory, and transients while they are in their territory, from the obligation of the common law of observing the holydays, fast or abstinence, or both. Moreover, Ordinaries may, because of a great concourse of people on some special occasion or for the sake of public health, dispense even a whole diocese or place from the obligation of fast or abstinence, or both. In clerical exempt organizations of religious, the Superiors have for the religious and all

persons mentioned in Canon 514, §1, the same faculty as the pastors (Canon 1245).

It will be noticed that the Code gives to local ordinaries and pastors the same limited power to dispense from the observance of Sundays and holydays of obligation. If a whole parish, diocese, town, etc., is to be dispensed from the obligation, the bishop and pastor have no authority to grant the dispensation. However, the cases which may necessitate a release from the obligation for a whole town, district, or diocese, will be of such a nature that either the necessity of the case excuses from the obligation without the need of a dispensation, or they will be so sudden and urgent that there is no time to have recourse to the Supreme Pontiff. If the case is urgent, it will usually be a case in which no dispensation proper is required, but at most a declaration on the part of the bishop that for reason of the necessity the observance of the Sunday or holyday ceases for all affected by the necessity (e.g., in a farming district where prolonged rains have made it impossible to bring in the ripe crop and finally towards the end of the week good weather comes).

As to the extent of the local Ordinary's power of dispensation, Coronata (*De Locis et Temporibus Sacris*, n.276) maintains that he can dispense from the obligation of observing holydays and fast and abstinence entire parishes, for they bear the same relation to the local Ordinary as the individual families do to the pastor. Such an extension of the term "individual families" to "individual parishes" does not seem justified, nor is it generally endorsed by the commentators on the Code. There is a difference, of course, between the extent of the power of dispensation possessed by the local Ordinaries and the pastors, for the power of the pastors is restricted to subjects of their parish and transients who at the time stay in the territory of their parish.

The local Ordinaries are granted extensive powers by the Code to dispense from the obligation of fast and abstinence. They may not only release from the obligation individual persons and families (like the pastor), but also the entire diocese, or of course some city, town, parish, etc. They may dispense either because of a large gathering of people or for the sake of public health. It is evident that the reasons for granting the dispensation from fast or abstinence, or

from both, need not be so grave as to amount to a practical impossibility to observe fast or abstinence. The Code does not restrict this power of dispensation so as to exclude the Lenten season, but concedes that, at any time when a large gathering of people or public health makes it advisable, the dispensation can be granted. The phrase of the Code, "*magni populi concursus*," is so general that it is difficult to know what sort of gathering of people is meant. The Sacred Congregation of the Inquisition was asked whether the phrase, "*magnus populorum concursus*," in a faculty to anticipate or dispense with fast and abstinence was to be understood of a gathering of people coming from other places, or whether the gathering of the people of the same city or place suffices for the use of the faculty. The answer was that even the gathering of people of the same city or place suffices (March 18, 1896; *Acta Sanctæ Sedis*, XXVIII, 572). It seems that the Church was prompted to give this power to the local Ordinaries (cfr. Decree of Sacred Congregation of the Inquisition, December 5, 1894; *Acta Sanctæ Sedis*, XXVII, 512) for reason of the general danger of violation of fast and abstinence when people gather together in a holiday mood. That the difficulty of obtaining Lenten food on such occasions cannot be the only reason for giving the Ordinaries the power to dispense, is evident from the decision quoted above, wherein it is said that the great concourse of people does not necessarily mean that people crowd into a city or town from outside places.

RECKONING OF TIME IN REFERENCE TO HOLYDAYS AND DAYS OF FAST AND ABSTINENCE

The time of a holyday of obligation as well as of a day of fast or abstinence is to be reckoned from midnight to midnight. The indulgence attached to a holyday is not affected by this rule, for Canon 923 is to be applied, which makes the feast begin with noon of the preceding day for the purpose of making the visits to a Church as a condition for the gaining of the indulgence (Canon 1246).

Though the ecclesiastical day begins with the First Vespers of a feast and ends with the Second Vespers, the Roman Civil Law figured a day from midnight to midnight. Thus, for many centuries (almost up to the sixteenth century) the Church commonly counted the hours of the day from Vespers to Vespers. Pope Alexander

III writes that the Holy Scriptures say indeed that you shall celebrate your Sabbaths from Vespers to Vespers, but the beginning and end of the feasts must be figured according to the importance of the feast and the custom of the various countries, and the greatness of the days demands that they be commenced earlier and concluded later (*Decretales Gregorii IX*, c. 2, *De Feriis*, lib. II, tit. 9). Once the custom of the countries was recognized, the holydays and fasts were more and more reckoned from midnight to midnight, because the Roman manner of reckoning the day from midnight to midnight became general throughout the civilized nations. At what moment midnight begins, must be ascertained from the common custom of figuring time in the various places, as is stated in Canon 33. That same Canon permits individuals in the observance of fast and abstinence to deviate from the common and actually observed manner of figuring time in a place, and to follow either the natural true time, or the mean time, or standard time, or any other recognized time.

HOLYDAYS OF OBLIGATION

The following alone are the holydays of obligation for the Universal Church: all Sundays throughout the year, the feasts of Christmas, Circumcision (New Year's), Epiphany, Ascension, Corpus Christi, Immaculate Conception, Assumption of the Blessed Virgin, St. Joseph, Sts. Peter and Paul, and All Saints.

The patron feasts are no longer holydays of obligation; but the local Ordinaries may transfer the external solemnity of the patron feasts to the next following Sunday.

If any of the above-mentioned feasts have been legitimately abolished or transferred for some country or place, nothing shall be changed concerning these feasts without consulting the Holy See (Canon 1247).

The Sundays were from Apostolic times observed as holydays of obligation. Other feasts commemorating the principal mysteries in the life of Christ, and a few feasts of the Blessed Virgin Mary and of the Holy Apostles, were introduced by custom at an early date. Many other holydays of obligation were added by custom in the course of centuries, and were insisted upon by bishops and particular councils. The number of holydays became so great that some

of the nations complained and asked for a reduction of the holydays of obligation. The Council of Trent advised moderation on the part of bishops and particular councils in the introduction of new holydays, but it did not fix the number of the days for the whole Church. Finally, on September 13, 1642, Pope Urban VIII published the list of holydays to be kept in the Universal Church, and urged the bishops for the sake of uniformity not to appoint new holydays of obligation. This admonition was later on interpreted by the Sacred Congregation of Rites in the sense that the bishops had no longer any authority to establish new holydays.

There were thirty-six holydays of obligation (besides the Sundays) in the Constitution of Pope Urban VIII, and on December 6, 1708, Pope Clement XI added the Feast of the Immaculate Conception. Some countries obtained a reduction of this number of holydays. In the United States the Fathers of the Third Plenary Council of Baltimore requested the Holy See to reduce the number of holydays to six: Immaculate Conception, Christmas, Circumcision, Ascension, Assumption of the Blessed Virgin, All Saints. The Holy See granted the request on December 31, 1885.

By *Motu Proprio*, July 2, 1911 (*Acta Ap. Sedis*, III, 305), Pope Pius X reduced the number of holydays for the whole Church to eight feasts, and ruled that, if any of these days had in some country been legitimately abolished or transferred, no change should be made without consulting the Holy See; and, if the bishops of some nation or country thought that some of the suppressed feasts should be retained, they should refer the matter to the Holy See. The Code adds to Pope Pius X's list of holydays two others (viz., Corpus Christi and St. Joseph), but it has the same provision as the *Motu Proprio* of Pope Pius X that, if any of the ten holydays have been legitimately abolished for some country or place, they are not to be reintroduced without consulting the Holy See. In the United States we have, therefore, the same six holydays of obligation sanctioned by the above-mentioned answer of the Holy See to the request of the Fathers of the Third Plenary Council of Baltimore. Of these six days two only—Christmas and the Circumcision (New Year's)—can actually be enforced to the full extent of a holyday celebration, because these two are generally kept as legal holidays on which factories and business places stop work. On the other days our

Catholic people, who are scattered among an overwhelmingly large non-Catholic population, have to go to work, but they must, if at all possible, attend Holy Mass on those days.

MANNER OF OBSERVANCE OF HOLYDAYS

On holydays of obligation Holy Mass must be heard and the people must abstain from servile work and from court action, and, unless legitimate custom or special indulgences permit an exception, refrain from public sales, markets, and other public buying and selling (Canon 1248).

There is no doubt that, from the beginning of the Church, the hearing of Holy Mass by the people was the most important part of the celebration of Sundays and holydays of obligation. The other obligation of refraining from servile work was not enforced by the Church with the same rigor as the Mosaic Law demanded for the celebration of the Sabbath. In the Council of Laodicea (in the year 343 or 381), the Christians are enjoined to refrain from work on Sundays, with the qualifying clause, however, "si possibile sit." In 321, Emperor Constantine the Great passed a law that all judges and the population of cities and workshops of artisans shall rest on Sunday, but that the people on the farms may freely engage in agricultural work. Later on, the Roman law, as well as various ecclesiastical councils, extended the prohibition to other activities. In 401, the Council of Carthage forbade theatrical performances; in 538, a Council of Orleans forbade agricultural work, and other Councils forbade work generally from Vespers on Saturday to Vespers on Sunday (cfr. Wernz, *Jus Decretalium*, III, n. 401).

PLACE FOR HEARING HOLY MASS

One fulfills the obligation of hearing Mass by assisting at Holy Mass celebrated in any Catholic Rite, either in the open air, or in any church, or in a public or semi-public oratory, and in the private chapels in cemeteries spoken of in Canon 1190; in the oratories in private houses, however, those persons only to whom the privilege is granted by the Holy See can fulfill the obligation of hearing Mass (Canon 1249).

As the assistance at Holy Mass on Sundays and holydays of obligation is a public act of worship, the Church demands that one assist

at it in a public or quasi-public place. In ancient times the law of the Church required persons to hear Mass in their own parish church, so that they did not fulfill the obligation by hearing Mass elsewhere. At present the obligation may be fulfilled by hearing Mass celebrated in any church, public or semi-public oratory, or in the open air, whether the Holy Sacrifice is offered by a priest of one's own Rite, or by one of another Catholic Rite (*e. g.*, a Catholic of the Latin Rite may comply with the obligation by assisting at Holy Mass offered by a Greek Uniate priest, and a Greek Catholic may assist at Holy Mass in a church of the Latin Rite).

With reference to the chapels on ocean steamers, the Sacred Congregation of Rites was asked whether the chapels or the altars erected there for the saying of Holy Mass are to be considered as private or public oratories. The Sacred Congregation answered that, if the chapel has a fixed or permanent place on the boat, it is to be considered a public oratory; otherwise, it is neither a private nor public oratory, and possesses merely a portable altar (March 4, 1901; *Decreta Authentica*, n. 4069). It is evident that such oratory or chapel must have been erected by authority of the competent bishop, for the steamship company cannot erect an oratory as a liturgical place of worship by its own authority.

Although the oratories of bishops (even titular prelates) and of Cardinals are private, they have the privileges of semi-public oratories, and one can fulfill the obligation of hearing Mass in those oratories. Pope Leo XIII granted to all bishops the privilege which the Cardinals enjoyed, namely, that their own Mass and another Mass celebrated in their presence (not only in the chapel of their residence but in any place where they might be) may be attended by any of the faithful for the purpose of complying with the obligation of hearing Mass (May 19, 1896; *Decreta Authentica S.R.C.*, n. 3906).

Vermeersch-Creusen (*Epitome*, 2nd ed., II, n.563) are of the opinion that the Mass said by a validly ordained priest of a schismatic or heretical sect who follows the Catholic Rite in the Mass would suffice to comply with the obligation of hearing Mass. They admit, of course, that to attend such knowingly is forbidden. However, the obligation of hearing Mass on Sundays and holydays of

obligation not only requires a valid Mass in a Catholic Rite, but also the proper place of celebration. If that Mass was attended in a non-Catholic place of worship, one could not thus fulfill the obligation of hearing Mass, since such a place has not been authorized by the legitimate authority of the Church as a place of worship.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Osculum Sanctum

(Continued)

I

In a previous paper we have considered the *osculum sanctum* (or kiss of peace) as the distinctively Christian manifestation of brotherly love. The fraternal kiss prescribed by the Apostles could not exist in its purity and holiness except among those who were conscious that they were all children of a common Father. Our kiss of peace is, therefore, implicitly an act of faith in the fatherhood of God and the brotherhood of those whom baptism has made His children.

Now, in addition to the kiss of peace which is given in intimate connection with the celebration of the Eucharistic Sacrifice, there is a kiss which is bestowed on certain solemn occasions, such as the ordination of a priest, the consecration of a bishop, and so forth. In the primitive Church, it was even customary to kiss catechumens on the day of their baptism. St. Cyprian bears witness to the practice in a letter in which he rebukes a bishop for his unwillingness to kiss a child recently baptized: "Et si infans a partu novus est, non ita est tamen ut quisquam illum in gratia danda, atque in pace facienda, horrere debeat osculari" (*Ep. lix*). The Canons of Hippolytus allude to the same custom, and St. John Chrysostom declares that the day of baptismal regeneration is not a day of tears, but a day when the brethren greet and kiss and embrace one another. The only trace of this kiss which survives in the modern Roman Ritual is the salutation addressed to the catechumens at the conclusion of the baptismal rite: "Pax tecum! Vade in pace!"

The kiss of peace and reconciliation was likewise given to penitents when they were reconciled to God and the Church. The custom was not universal, but there are many instances of its use in local churches. No doubt this custom owes its origin to the incident related in our Lord's parable of the prodigal son: "And . . .

his father saw him, and was moved with compassion, and running to him, *fell upon his neck and kissed him*" (Luke, xv. 17).

At the consecration and enthroning of a bishop, the kiss of peace is still given to all the clergy present, and the last act in a priest's ordination is the kiss which the bishop gives to the newly-ordained. A curious custom was that of giving the kiss of peace to the dead. Pseudo-Dionysius mentions it in his "Ecclesiastical Hierarchy," vii. After prayers have been said over the dead body, "the bishop kisses him who has fallen asleep, and after him all the assistants." This practice, however, was expressly forbidden by the Council of Auxerre (585), as well as the more serious abuse of placing the Holy Eucharist in the mouth of the dead (*non licet mortuis nec Eucharistiam, nec osculum tradi*).

The kiss of peace was also given when the duties of hospitality were being fulfilled. A kiss or embrace formed one of the essentials of the ceremonial of the reception of a guest, for we see our Lord reproaching Simon with his refusal to kiss the Master whom he had invited to his table.

The Rule of St. Benedict gives us a fairly complete picture of the manners and customs of religious communities in the fifth and sixth century. Several allusions to the kiss of peace are to be found in the precious volume. One passage deserves particular notice. In the chapter concerning the reception of guests, St. Benedict says that when a guest is announced, "let him be met by the superior, or the brethren, with all marks of charity. Let them first pray together, and thus associate with one another in peace; but the kiss of peace must not be offered until prayer has gone before, on account of the delusions of the devil" (*Regula*, liv). This text is of extreme interest, for it shows what was the practice of the period when dealing with strangers from other countries, or from different dioceses or monasteries. In the centuries after the peace of the Church, Christians identified and acknowledged one another by letters of recommendation. St. Benedict did not wish the kiss of brotherly love to be given forthwith. Let prayer go before because of the delusions of the devil. This last clause is valuable as showing the mentality of the period. Belief in the frauds and trickeries of the enemy of mankind was then very vivid. It would sometimes happen that the devil, taking a human form, came to knock at the gate of the monas-

tery and seek its hospitality in order to hurt its inhabitants. So it might even come about that the kiss of peace would be given to such diabolical phantoms. But, if the would-be guest were first asked to join in prayer, he would soon be unmasked. "Inter monachos observatur ut si quis ad eos veniat . . . ante omnia ut oratio fiat, ut nomen Domini invocetur, quia si fuerit aliqua transformatio dæmonis, continuo, oratione facta, diffugit" (Rufinus, "Hist. monach.," I). The kiss of peace was the last and most expressive of the signs by which Christians acknowledged one another as children of one and the same household—for that which unites all the churches of the world is, according to Tertullian, "communicatio pacis, appellatio fraternitatis et contesseratio hospitalitatis" (*De præscript.*, xx).

II

The kiss of peace—the holy embrace of fraternal love—is not the only kiss known to the liturgical and devotional life of the Catholic Church. A kiss is an expression, not only of love, but likewise of veneration and adoration, and, as has been pointed out already, even of humility and self-abasement.

To mark one's reverence for certain persons or objects by kissing them, is a practice which is not of exclusively Christian origin. We learn from a passage of a homily of St. John Chrysostom that some people were wont to kiss the threshold of the church, as they were about to cross it, either by stooping down, or by touching it with their fingers and then kissing the hand that had touched the holy door-step. But this practice was observed by the pagans; pagans likewise kissed their idols, or they kissed their hands as they passed before the temples of the gods, waving them towards the abode of their idols. In the Book of Job we see that much-tried man protesting his innocence of any idolatrous practice: "If I beheld the sun when it shined, and the moon going in brightness; and my heart in secret hath rejoiced, and I have kissed my hand with my mouth: which is a very great iniquity, and a denial against the most high" (Job, xxxi. 26 sqq.). The custom of kissing objects which are considered holy, or such as are set apart for divine worship, is as old as religion itself. The early Christians loved to kiss the chains of

the Martyrs, and the shrines which contained their precious relics, or the door and threshold of their sanctuaries :

*Apostolorum et Martyrum
Exosculantur limina,*

says Prudentius (*Peristephanon*, II), speaking of the crowds of pilgrims whose devout kisses wore away the threshold of the Martyrs' church (*exosculantur*). Speaking of a pilgrim to a Saint's shrine, St. Paulinus says :

Sternitur ante fores et postibus oscula figit.

In all these instances, the kiss is a mark of respect. Now, among the objects which we hold sacred, none surpasses the sacredness of the altar whereon the divine Victim is daily slain in mystic sacrifice. Even in the Old Law, the altar of the tabernacle and that of the temple were surrounded with extraordinary reverence, inasmuch as there God showed His presence in a special manner: "Seven days shalt thou expiate the altar and sanctify it (after the oblation of the victim of expiation), and it shall be most holy. Everyone that shall touch it, shall be most holy . . . and the altar shall be sanctified by my glory" (Exod., xxix. 37, 43). On the altar of the temple, only goats and oxen and suchlike victims were offered; yet was it "most holy." How great then must be the holiness of the Christian altar, seeing that it is daily dyed with the precious Blood of the spotless Lamb of God! In the mind of the Church, our altar is the most perfect symbol of Christ Himself. "Altare sanctæ Ecclesiæ ipse est Christus," says the bishop to the candidate for the subdiaconate. The altar is an image also of Calvary, and the priest is reminded of the hill from which flow down the rivers of grace, not only by the crucifix which stands on the altar-table, but likewise by the five consecration crosses. The Christian altar must be an altar of stone, for it is written that "petra . . . erat Christus," and He is the living cornerstone on which rests the whole edifice of the Church.

When the priest kisses the altar, his act of homage has for immediate object the sacred symbol of Christ (*altare . . . Christus est*), and, beyond the symbol, the person of the Son of God Himself. In the Ambrosian and Mozarabic Rites, the celebrant traces the sign

of the cross on the place where he is about to kiss the altar. The same custom was long observed in the Roman Rite, but is now expressly forbidden: "positis hinc inde super altari manibus extensis, osculatur illud in medio, nullam tamen ibi designans crucem" (*Cæremoniale Episc.*, lib. II, cap. viii, 33).

The priest kisses that part of the altar where the relics of the Saints are enshrined. The Holy Sacrifice may not be offered anywhere except upon the bodies, or at least fragments of the bodies of the Saints. Thus the Church shows forth the oneness of Christ, the divine Victim, with the members of His mystical body. In the Catacombs of Rome and elsewhere the tombs of the Saints and Martyrs were often the altars of sacrifice. This is clear to those who have had the privilege of going down into the sacred subterranean sanctuaries which sheltered the infant Church during the long winter of pagan persecutions. Prudentius alludes to the practice in many of his poems, as for instance when he describes the tomb of the Martyr, St. Hippolytus (*Peristephanon*, XI):

*Talibus Hippolyti corpus mandatur opertis,
Propter ubi apposita est ara dicata Deo.
Illa Sacramenti donatrix mensa, eademque
Custos fida sui Martyris apposita,
Servat ad æterni spem vindicis ossa sepulchro,
Pascit item sanctis Tibricolas dapibus.*

(In this secret retreat rests the body of Hippolytus, on the spot where the altar is built to the honor of God. One and the same table provides the food of the Sacrament and faithfully guards the body of the Martyr; it keeps the bones of the Saint against the coming of the everlasting Judge, and feeds with heavenly food those who dwell on the banks of the Tiber.)

When we kiss the altar, we pay homage to Christ and to His Saints, for we kiss that part of it which enshrines their relics, and through their merits and intercession we trust that we may obtain forgiveness of our sins: "Oramus te, Domine, per merita Sanctorum tuorum quorum reliquæ hic sunt . . . ut indulgere digneris omnia peccata mea."

III

We show our reverence for all sacred objects, or things blessed by the Church, by kissing them. Thus, when we receive blessed

candles or palms at the hand of the priest, we kiss the object blessed before kissing the hand that gives it to us. The faithful are also in the habit of kissing the text of the Sacred Scriptures. This practice is most laudable, and is based upon the rubric of the Missal, which, except in the case of Requiem Masses, enjoins the priest to kiss the sacred text of the Gospel when it has been read or sung at Mass. The book of the Gospels has always been the object of extraordinary reverence: churches took pride in the beauty of the sacred volume, both as regards the writing and the binding. According to the earliest exemplars of the *Ordo Romanus*, the book of the Gospel was placed on the altar even before the bishop and clergy left the sac-rarium, and, when the celebrant ascended the altar-steps, he kissed the book before the altar. In our own days, at a Pontifical Mass, the bishop kisses indeed the sacred text on ascending the altar steps, but after he has kissed the altar. Also, whereas formerly the book of the Gospels lay on the altar from the beginning of the Mass until it was required for the singing of the Gospel, it is now placed on the altar only whilst the deacon says the prayer, *Munda cor meum*; none the less even now it is taken from the table of the altar. After the Gospel has been read or sung, the text is kissed by the celebrant alone; but during many centuries both clergy and people were permitted to pay the same homage to the written word of God. Ultimately the kiss of reverence and love goes to Christ, the living Word of God, whose words have been preserved for us in the precious volume of the Gospel. For this reason, on Palm Sunday, the volume of the Gospel was solemnly carried in the procession, as representing Christ Himself: "Præparatur quoddam portatorium, in quo intromittitur Sanctum Evangelium, quod intelligitur Christus, et statuitur in Ecclesia ante aram unde clerus processurus est" (*Ordo Rom.*, XII, 18).

When we kiss the emblem of the cross, whether it bears the figure of the Crucified or not, it is obvious that it is our Lord whom we wish to honor in thus venerating the symbol that reminds us of our redemption. Devotion to the cross, or the crucifix, is truly one of the oldest among the countless religious observances of Christians. In this matter the Eastern Church vies with the Western. The Council in *Trullo* (691) forbade the image of the cross to be painted or inlaid on the floor, "lest the sign of victory should be trampled

upon by the passers-by"; and St. Ambrose relates of the Emperor Theodosius the Great that "he feared to walk on the Sign of Salvation" (*Oratio in obitu Theodosii*). In a poem attributed to Lactantius, there occurs an eloquent exhortation to honor the cross:

*Flecte genu, lignumque crucis venerabile adora
Flebilis, innocuo terramque cruore madentem
Ore petas humili, lacrymis suffunde subortis.*

In the whole of the Latin Liturgy there is no more impressive rite than that of Good Friday when clergy and people venerate and kiss the crucifix upon bended knees. Our forefathers used to call this ceremony "creeping to the cross". In more recent times an indulgence of seven years and seven quarantines has been attached to the practice of kissing the crucifix. This indulgence may be gained as often as the act is repeated.

Another ceremonial kiss which must be mentioned is that of the cruets at a Low Mass. The rubric of the Missal (*Rit. cel.*, VII, 4) prescribes that the server shall kiss the cruet containing the wine (*minister osculatur ipsam ampullam non autem manum celebrantis*). Rubricists, however, agree that both cruets must be kissed, except at Requiem Masses. Liturgical commentators explain that this kiss (*osculum*, or at least *quasi-osculum*) is given *ratione mysterii*. According to Durandus (*Rationale div. off.*, lib. IV., c. xxx, 22), "vinum Christum, aqua genus humanum, osculum vero pacem inter Deum et hominem significat reformatam."

Another commentator remarks that the kiss of the wine cruet does not belong to the solemnity, nor is it a mark of reverence to the celebrant, but is part of the mystery and has a mystical signification. This seems clear enough, since the rubric expressly forbids the kissing of the hand of the celebrant. The kiss is, therefore, intended as an act of homage to Christ, into whose precious Blood the wine is about to be changed by the words of the consecration (*De Carpo*, "Thes. ss. Rit.," pars II, tit. VII, lit. C. Cfr. also an article in *Ephemerides Liturgicæ*, Sept., 1897).

KISSING THE GROUND

Kissing the ground is not directly a liturgical act. It is obviously inspired by a love of humility, and performed in a spirit of self-

abasement and penance. The practice, however, was commonly observed throughout the Middle Ages by clergy and laity alike, in church and out of church. In modern times it has almost wholly disappeared, and is observed almost exclusively by religious. Thus, in the ritual of profession of a Benedictine Monk, the novice stands before the altar with outstretched arms, and sings three times the words of Psalm cxviii: *Suscipe me, Domine, secundum eloquium tuum, et viam*. Then, kneeling down, he says: *et non confundas me ab expectatione mea*, after which he kisses the ground.

Kissing the ground was a popular practice in the devotional life of medieval England. Thus, St. Richard of Chichester (Richard Poor), when still Dean of Salisbury, wrote a book of rules for anchoresses. He bids these ladies to conclude their morning prayer with the words: *miserere nobis qui passus es pro nobis*, at the same time striking their breast and kissing the earth upon which they have previously traced a cross with their thumb. And, when they say the Office of our Lady, they are bidden to kiss the earth when they say: *Nascendo formam sumpseris*, and these other words in the *Te Deum*: *Non horruisti Virginis uterum*, and finally, at Mass, at the words of the Creed: *ex Maria Virgine, et homo factus est* (*Ancren Riwle*, Edit. of Morton, for the Camden Society). The *Ancren Riwle* was written at the end of the twelfth century.

Another witness to this practice is John de Burg, Chancellor of the University of Cambridge at the close of the fourteenth century. In his book "Pupilla Oculi," which is a manual for parish priests, he discusses the various penances a priest should impose after hearing confessions. He suggests that the penance enjoined should be the contrary of the sins confessed: thus, as a remedy against pride, the confessor should command the penitent to practise various forms of humility, such as visiting the sick, those in prison, often kissing the ground (*contra superbiam et ejus species, exercitium humilitatis, ut visitare infirmos . . . sæpius terram osculari*).

The famous mystic, Richard Rolle of Hampole, in a poem entitled "The Pricke of Conscience," enumerates among ten practices by which venial sins are forgiven that of "kussyng of the ground". Moreover, a custom thus recommended as a remedy against pride, or a means of blotting out venial sins, was an observance prescribed and carried out in all churches, great and small, where the Sarum

Rite was in use. In the very last editions of the Sarum *Processionale* (printed in London in 1555), we find an ordinance to the effect that all through Lent until Maundy Thursday, on the Wednesday and Friday of each week, there shall be a procession to some altar of the church, where all prostrate on both knees and only rise after kissing the ground (*et sic surgant omnes a prostratione, osculantes terram*).

We gather from these several instances that kissing the ground was not merely a penitential exercise, or a personal and purely private practice of humility: it was that, no doubt, and as such it is but another of those natural and spontaneous acts by which man gives vent to the emotions of his soul. But prostration upon the earth and kissing the ground formed an integral part, at one time, at least of the Lenten Liturgy of no small section of the Latin Church. And though the practice has died out and no rubric prescribes it, even where a prostration of the whole body is commanded (as during the Litany of the Saints on Holy Saturday and Whitsun Eve, or before the Mass of the Presanctified), all traces of its observance have not disappeared, inasmuch as it is still found in the particular Rituals of religious Orders (for instance, at the Profession of a Benedictine Monk, as has been observed already).

To prostrate oneself upon the earth and kiss the ground, is but the fulfillment of the prophecy of old, when, foretelling the homage which the nations shall pay to the Lord and their submission to the Catholic Church, Isaias declares that "they shall worship Thee with their face towards the earth, and they shall lick up the dust of Thy feet" (Is., xlix. 23).

SOME LETTERS AND COMMENTS. XIV

By FRANCIS A. ERNEST

Though the professor's observations on habits and their formation and power, scattered through his letters to the pastor, contain much that is interesting and instructive and stimulating, I could not bring myself to make a selection from them for publication. I would say to myself: "I am going to do it tomorrow." The misgivings and fears of the difficulty and unexpected work would make me procrastinate. One day, as I was handling one of the unopened packages of these letters, I noticed a bit of yellow paper sticking out from it. Though I had at first no intention to open the package, I wondered what that bit of paper, seemingly out of place, might be. Curiosity prevailed and I opened the bunch of letters. The yellow paper turned out to be the covering of a pamphlet folded in the middle to make it fit into the package. So far I have found no reference to this pamphlet in any of the letters that I have been able to decipher. It has all the earmarks of a treatise for private distribution and use among the professor's students. The title page says: *De habitibus eorumque natura et vi quædam disquisitiones et observationes collectæ a professore theologiæ moralis*. The first part is entirely in Latin and contains many quotations from St. Thomas and other authors. The "cases" or illustrations are in English. The professor's manifest purpose was to impress his students with the importance of correct habits in everything—in their physical and intellectual as well as in their spiritual life. He says that priests ought to know all about the formation of habits and the far-reaching consequences of them in the lives of men. As teachers of the young, they ought to be well informed on this subject.

In the course of the treatise he quotes at least a dozen times Virgil's line: *Adeo in teneris consuescere multum est*. I cannot verify this quotation, because the professor merely says that it is taken from Virgil, but he does not give the *locus* of it. He seems to be very much taken with its aptness and convinced of its truth, because he quotes it after every "case" that he relates and after every illustration that he gives.

The pamphlet is too long, even in its English portions, to be reprinted here *in toto*. I shall have to be guided by my own judgment and feelings in making a selection from the professor's observations and cases with the hope that they will prove both interesting and helpful to the reader. For the sake of brevity I shall make no comments, though the transitions will now and then be rather abrupt. Every word that follows is taken verbatim from the professor's pamphlet.

When I was in my first year of Latin, I had to translate the sentence: *Consuetudo est altera natura*. Our professor never taught without his old rattan in his hand or under his arm. We still had the uncomfortable old-style benches. He would walk up and down slowly, and insist on a rapid translation when we were doing the exercises orally. When there was a hitch, or when the translation work was exasperatingly wrong, he would call the boy before his desk unless he could conveniently reach him with his stick in the bench. He would go through the class, row by row and boy by boy, and everybody's turn would come two or three times in the course of a morning, but we could never be sure more than two or three sentences ahead what particular sentence would strike us. He would go through the same exercise two and three times, until he had secured perfection *ad unguem*—as he used to say. One day it fell to my lot to translate the sentence: *Consuetudo est altera natura*. Several of us had been comparing notes before class, and we had figured out that "Custom is another nature" would be a correct translation. We translated words, but could not understand their sense. Feeling sure of myself, I very confidently gave our joint translation. I was a much surprised and offended boy when the professor's rattan fell heavily across my shoulders. As he looked at me, he was softened by the expression on my face. "Oh," he said, "I am sorry, but you could hardly make this out. *Alter* means not only 'another,' but in some connections it also means 'second.' It does in this case. The sentence means in English: 'Habit is second nature.'"

I should like to tell you, young men, something about that old teacher of mine many years ago, but I will not impoverish myself and enrich the printer by telling my memoirs here. Some other

time I shall tell you about him and his influence over us boys. Today I merely wish to say that, though he was a sort of *Orbilius plagosus*, yet we never felt bitter towards him, because he was impartial and fair and never unkind in all his exacting severity and freedom with the stick. On the occasion of which I spoke, he actually begged my pardon because he was hasty and hard on me for something that he felt I could not yet be expected to know. He made a kind of confession to us, and said that this sentence had associations for him which always made him feel bitter. It seems that, through the fault of men or of some man that should have been a spiritual guide and moral help to him, he contracted habits that proved a curse in his life. He told us that day that he wanted to be a real force for good in our lives, and help us to acquire habits that would prove a blessing to us and through us to others. And he wanted us to remember always that *consuetudo est altera natura*, and that this second nature may be a blessing or a curse for us. He told us also that good habits must be acquired in youth, because we would acquire some habits in any case, either good or bad. We should find it very hard to correct the bad habits which we contracted in our tender years. He said that we should find real self-reformation hard and rare. He assured us that, no matter how hard our teachers and masters would be with us, we should later on bless them if they saved us from bad habits and forced us to acquire a set of good habits. Then this good man quoted Virgil's "*adeo in teneris consuescere multum est.*" There are not many days on which something does not bring this line to my mind, and often it makes me exact something or insist on something when my natural inclination would be for letting things go.

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As long as you are young, it is just about as easy to acquire correct physical habits as it is to become enslaved by bad physical habits. Some of you have a slouchy carriage. There is no grace in your walking and in your postures. You have had the benefit of football and baseball training, but you have never really disciplined your bodies systematically. You have no command over them. You have undergone training in so far as it was demanded for athletic purposes, but you have not had the object and the motive to train your body for right living and for doing your best work

in life. You suffer from ailments that could be corrected or cured by the right kind of physical training. Your ideal should be to make your bodies fit for the needs and exactions of your coming life as priests. Your habits of self-indulgence now will impair your health, interfere with your proper physical development, and lessen your efficiency in the years to come. And you shorten your life. I remember a number of boys that grew up with me. Some of them were the finest specimens of physical perfection. Others were physically more or less seriously handicapped, and their prospects for health and strength and usefulness were not promising. Yet the strong boys who never took much care of themselves, and never denied themselves anything, are either dead or invalids. The weaklings of forty years ago—those of them that lived abstemiously and cultivated habits of reasonable exercise—are nearly all of them still going strong. They are physically fit and able to do their best work. Their habits of self-denial have helped them spiritually. Those of the others who are not completely out of the race, are now trying to nurse their hopelessly impaired health by taking vacations and going to health resorts and doing other things for their health. Horace was right when he wrote: *Si noles sanus, cures hydropicus*.

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I have watched boys and young men acquire habits of excessive smoking. Usually they smoke cigarettes. A few quick puffs and the coffin nail has served its purpose and done its work. And it is deadly work. The greatest harm done by the use of tobacco in this form consists in the ease with which the habit of excessive smoking is acquired. The habitué of cigarette-smoking quickly becomes intemperate in their use. Time and place and measure are more easily observed in other forms of smoking. And it is not merely the physical harm which cigarette-smoking may do and often does; it also weakens character and the capacity for self-denial and spirituality. It is hard to measure this effect, this weakening effect on spiritual manhood, but it is real and will make itself felt in many ways. If ever we must overcome ourselves, it is in the things that weaken us physically and spiritually by their indulgence. Tobacco used in moderation has a stimulating and also a soothing effect, but, when the system has been deadened to this gentle effect, it derives neither pleasure nor help from smoking. "*Voluptates commendat*

rarior usus," wrote Juvenal, and those of us who allow ourselves a little of this kind of pleasure know how true it is that morally unexceptionable pleasure in moderation is refreshing and has the value of recreation and of stimulation for work. When pleasure loses this effect, it loses its value and becomes bad for us. The smoking of cigarettes has probably ruined or initiated the ruin of many a young fellow who never believed the habit to have anything to do with his ruin. Young men that are studying for the priesthood are undergoing a special course in character-training. They will need habits of self-denial in their life as priests, and should avoid whatever is dangerous to others and a means of intemperance for them. *Adeo in teneris consuescere multum est.*

As a man learns to walk when he is young, so he is likely to walk when he is old. Habits are second nature. "If the Ethiopian can change his skin or the leopard his spots, you also may do well when you have learned evil" (Jer., xiii. 23). This is the story of habit. It is written across every life. Physical habits, correct physical habits, are valuable for health and work and happiness, but good mental and spiritual habits are even more important and immensely more valuable.

Among my fellow-students was one who was shy and awkward and seemingly rather dull. He was very mediocre in his work. This is not at all rare. A goodly number of those boys in my class were mediocre, but from different causes. This young fellow of fourteen was short on memory. It took him at least two and three times as long to prepare his lessons as it took the rest of us. He had other remarkable qualities to make up for this deficiency. He was above discouragement. When he failed after the hardest kind of trying and preparing, he took it as a matter of course. He seemed to have expected failure. We boys believed that he would never make the grade. I do not know what the professors thought of him. Seemingly they paid little attention to him, and took it for granted that he would just naturally fall by the educational wayside. However, we were all deceived. He had more than a modicum of good sense, and made up for his poor memory by an astounding perseverance. He finally did make the grade, when much more talented and promising boys failed. Though he learnt things so slowly, he really knew and understood what he learnt, because he had to masticate mentally

what he desired to get into his memory. This resulted in thorough assimilation and possession of what he learnt. He acquired habits of thinking, and what he learnt he understood and also remembered, even though his word-memory never became strong. Incidentally he acquired the priceless habit of taking pains and of sticking to a thing until he had mastered it. The habit of taking intellectual pains made him a truly educated man, and the superior of men who had a better memory for words and facts but a less well-disciplined mind. And it made him a strong man in other ways, and protected him against temptations under which abler men often go down to defeat and moral ruin. *Adeo in teneris consuescere multum est.* The habit of taking pains must be acquired in youth and under conscious pressure in order to become a vital force in a man's life. And you, young men, will need such a force in order to make you effective as priests and to keep you at your religious tasks when things are hard and discouraging.

In your spiritual life fixed and strong habits are even more important than in your physical and intellectual life. Many years ago I had a young student come to confession to me and seek definite spiritual guidance. At times he asked for private interviews for the purpose of discussing his spiritual problems and getting direction and help from me. One time he asked me: "Father, how can I become more devout in prayer? No matter how much and how hard I am trying, my prayers seem never to get beyond being mere lip efforts. I have almost given up the hope of achieving devotion in prayer." I had watched the young fellow quite closely, because he interested me both as a penitent and as a striver after spiritual culture. Having noticed the slipshod way in which he made the sign of the cross and his lack of devout poise in church and at devotions, I had about become convinced of his lack of any real self-discipline despite his spiritual pretensions. I had already made up my mind to give him some serious instruction on this point, and I welcomed the opportunity for doing so when he prepared the way for me by his question and admission. I said to him: "Do you know that the deepest and intensest kind of devotion is altogether in your own power? Get into the habit of forcing your body at devotion, and you will find that internal devotion and feeling will

grow out of this deliberate and intelligent self-violence. Make your signs of the cross slowly and exactly and thoughtfully. Realize what you are doing and saying whilst crossing yourself. Put faith into it. In the beginning this will require considerable effort and you may succeed but slowly, but you will notice an increasing intensity in your prayers and religious exercises. If you make a definite and serious resolution with regard to this point, you will soon make your signs of the cross more devoutly and more gracefully. Your external action will be consecrated by religious thinking. This is the effect of taking real pains with yourself and doing things with thoughtful deliberation. And when you make your body behave and obey in prayer, your devotion will become real and also felt. Another great help you will get from stressing some petition or point in your prayers. In the *Our Father* you may select any one of the seven petitions, and make it a feature of your prayer and give it an outstanding emphasis. Of course, you must be sincere and serious about it. If you have not the will to be devout, the religiously informed will, whatever you might do would be mere make-believe and self-deception. If you wish to emphasize the petition: 'Thy will be done on earth as it is in heaven,' you must really mean it. You must become passionately earnest about it. You must really desire to become a strong instrument in the hands of God for accomplishing His will in this world. When this emphasis has become a habit with you, the *Our Father* will have become more than a mere lip-prayer for you. You will wake up religiously whenever you come to this petition, which will gradually and completely redeem the whole prayer from your old thoughtlessness. This is what habit can and will do for you in a religious way."

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Things that we do or have to do every day become habits. The manner of doing them becomes a habit. For you, when you are once ordained, much about the administration of the sacraments and the saying of Mass will become routine and turn into habit. Here above all, *in teneris consuescere multum est*. Thoughtless haste in the beginning will become a habit and a lifelong curse. Some priests whose tongue has been well enough drilled in Latin pronunciation and some whose tongue is undisciplined and rebellious against Latin speech, say the prayers of the liturgy so rapidly, especially those

which they know by heart, that they do not and cannot pronounce the words fully and correctly and devoutly. First they mispronounce some words, and then their tongue gets twisted, and they murder words and sense dreadfully. They take liberties with some ceremonies at first, and then lose all sense of correctness and exactness. This is particularly disastrous at the altar. They come to make free with almost every rubric. They slight or disregard the prescribed inclinations. Their crosses over the *oblata* are mockeries. They resent having their attention called to their defects. In consequence, they go through the whole sacred action in a thoughtless and irreverent manner, and so they seriously harm themselves and often scandalize the people. Yet, supposing them to have the will, they might just as easily get into the habit of saying Mass with the most punctilious observance of all the rubrics and to the great edification of the people. *Adeo in teneris consuescere multum est.* Every word in that sacred action at the altar should be pronounced with painstaking exactness until the tongue is habituated to it. If there is even one word over which your tongue will stumble, at once begin to drill and to train your tongue until the impediment is overcome and the difficult word is mastered. It is destructive of devotion and sinful to mutilate and to omit words in the liturgical prayers. Make the prescribed crosses with the most painstaking exactness. Make them with such reverent care that the people will be impressed by your reverence. A little stiffness in the movements at first will wear away and become rounded out soon enough. Observe with devout obedience the distinction in the *inclinationes*. Without such intense care in the beginning you will too soon form a set of bad habits that will prove irreformable later on, even if you become aware of them and desire to correct them. *Adeo in teneris consuescere multum est.* Our professor in liturgy was fanatically exacting with us in these things—thanks be to God and to him for it! He too kept on telling us—*usque ad nauseam nostram* at that time—that *consuetudo est altera natura*. If you do not take great pains in the beginning and acquire correct liturgical habits, you will surely acquire bad habits that will defy reformation. I have watched such men get constantly worse, but I have seen none get better. Remember in this connection and with regard to habit formation in general Virgil's famous lines (*Æneid*, VI, 126):

. *Facilis descensus Averno.*
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.

Reading the rubrics perhaps once a year will do you little or no good, because you are not even conscious of your worst faults in this line.

It will help you much if from the very beginning you single out certain words and phrases and ceremonies for special emphasis and attention. These phrases or ceremonies will become devotion-rallying points for you. It is easy to fix such habits when you begin. It is hard to form them when your ways have become hardened by thoughtless routine and by the bad habits bred by long carelessness. Saying Mass exactly and devoutly and reverently can be made as easily a matter of habit as saying it with the irreverence of a hasty routine. And it is tremendously important to say Mass reverently and devoutly, because your manner of saying Mass will affect your whole activity and influence and power and happiness and life. A priest who has grown old in murdering the prayers and ceremonies and rubrics of the liturgy is to be pitied, but he is hopeless.

Principiùs obsta. Sero medicina paratur
Cum mala per longas invaluere moras.
Sed propera, nec te venturas differ in horas:
Qui non est hodie, cras minus aptus erit.
 (Ovid.)

Therefore, my dear young friends, see to your habits. Take pains to begin well. It is all a matter of determined will. *Adeo in teneris consuescere multum est.*

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 I have just read over again these extracts from the professor's pamphlet. I must admit that they do not read nearly so well and convincing as they do in the context. I hope, however, that I have succeeded in bringing out the main points and in giving particularly the younger readers some helpful ideas for their own guidance and for the direction of others. Epitomizing or condensing the written work of another is usually more difficult than original composition.

ANSWERS TO QUESTIONS

AMOUNT OF TITHES OR CONTRIBUTION TO THE CHURCH DEMANDED BY CANON LAW

Question: Does Canon 1502 make the contribution of tithes or the tenth part of one's income or earnings to one's parish obligatory? I have heard some clergymen argue with great persistency that the Code of Canon Law does actually impose this obligation. I am not a Canonist, but I fail to see how they can support their contention by the text of Canon 1502. SACERDOS.

Answer: We have heard many complaints of Catholic people that the priest speaks too often and too long about contributions, and we have been in quite a few parishes and know from personal experience that the complaints of the people are not altogether without foundation. It is true that the priest does not ask for money for his own personal use, but that does not prove that there can be no selfish motive in his overzealous asking for money. Financial success in the management of a parish attracts more attention than the work of a zealous spiritual leader and opens the way to promotions.

Why quote Canon 1502, as though it gave the pastors some new right and title to demand a certain fixed tax (the tenth part of their income) from the parishioners? That Canon deliberately refrains from making any new regulation in reference to tithes and first fruits (*primitiæ*), but wants that matter left *in statu quo*, as it exists by particular law or custom in the various countries. Canonists are agreed that the old Canon Law (which demanded in tithes the tenth part of the net income) had been obsolete long before the publication of the Code; wherefore, Wernz states (*Jus Decretalium*, III, n. 221) that the tithes can no longer be demanded, as though the common law gives the pastor the right to do so, although in some countries the particular law demands them. The Third Plenary Council of Baltimore (n. 294) left it to the individual bishops together with the priests in the diocesan synod (or, outside the synod, with the consultors) to legislate concerning the contributions to be made by the people of the diocese for church purposes, but they should first submit their regulations to the Holy See for approval. The same Council (n. 292) severely condemns the abuse of some

priests' refusing to give absolution to persons who failed to contribute, when it is not certain that they are bound to do so under pain of mortal sin. When the Code speaks of the maintenance of the cathedral and parochial churches (Canon 1186), it states that, when other sources fail, the people of the diocese and of the respective parishes are obliged to contribute, but adds that the bishop and the pastor should use persuasion rather than strict command to induce the people to contribute according to their means.

CATHOLIC PRIEST OFFERING PRAYER AT MEETINGS OF PEOPLE OF MANY CREEDS

Question: Would there be "*communicatio in sacris*," or would it be forbidden for other reasons' (*e. g.*, appearing to admit that the Catholic Church is on the same footing with other denominations):

(1) If a priest were to offer prayer or pronounce a blessing at a civic service (as, for instance, the gathering of the American Legion or a Fourth of July celebration), when a minister of another denomination in his turn performs one of the religious acts at the same celebration, the priest saying the prayer and the minister pronouncing the blessing, or *vice versa*?

(2) If the various denominations plan a pageant on Thanksgiving Day, where no prayers or sermons will be pronounced, but only hymns will be sung, can Catholics officially take part in such a pageant, which is in reality a Thanksgiving service conducted in the street? Suppose some hymns could be agreed upon by all, or the Catholics sing their own hymns, may Catholics go out of their way to attend such a celebration?

(3) What about a priest being invited to a meeting of military chaplains to give a lecture on some purely historical subject, when one of the non-Catholic chaplains says a prayer, reads a few verses from the Bible, and gives a religious exhortation, all others including the invited lecturer sitting or standing reverently? The Catholic chaplains, I suppose, are obliged to attend those monthly meetings; the outside lecturer has no such excuse.

CAPPELLANUS.

Answer: (1) In the United States it happens quite frequently that at civic celebrations a priest pronounces the opening prayer and a minister the blessing, or *vice versa*. The Code rules that it is not lawful for the faithful to assist actively or take part in the sacred worship of non-Catholics (Canon 1258). It seems quite certain from the wording of Canon 1258 that the active participation in strictly speaking religious services only is forbidden. If the main purpose of the gathering is not the holding of a religious service but any other purpose, though the gathering is opened and closed with a prayer, it is not the "*communicatio in sacris cum hæreticis*" forbidden by Canon Law. For reason of scandal, it may be wrong

for a priest to offer the prayer or blessing when a non-Catholic minister also says either the opening or the closing prayer. Whether there is scandal, depends on various circumstances and especially on the attitude of the people in general towards these things. Here in the United States we have not heard that our Catholic people generally take offence at such occurrences.

(2) A Thanksgiving celebration is an American civil affair, though it naturally has some religious aspects. But, unless the celebration consisted in religious service held in some non-Catholic church (in which case active participation would not be lawful), the celebration held in some public place that belongs equally to all citizens is not strictly speaking a non-Catholic religious service. The committee arranging the celebration will naturally desire some priest or minister (or perhaps several) to address the people on the meaning of the day, but the idea of giving thanks to God for benefits conferred upon the nation is not sectarian. The Catholics should not join in hymns that are contrary to their faith, and they should use their influence to keep strictly sectarian matter from the program, and, if they do not succeed, they should not take an active part in the sectarian portions of the program.

(3) A Catholic priest may lecture before a meeting of military chaplain, or ministers, or any other body, which assembles for a good purpose and not specially to conduct a religious sectarian worship. There are many topics on which a priest could speak (*e. g.*, history, ethics, science, fundamental principles of Christian life and activity, social welfare among the soldiers, etc.). We do not think that a religious address of a non-Catholic chaplain on such an occasion makes that meeting a religious service.

FORMALITIES IN DISPENSATIONS

Question: A few days ago I had occasion to apply to our Chancery Office for a dispensation from the banns. A few days later, I received the return part of the dispensation with the chancellor's name simply stamped on it. The word "granted" was omitted. Otherwise the dispensation was duly and properly filled in. Suppose that this had been an application for disparity of cult or some other diriment impediment, would the marriage have been valid? Shall look for an answer to the query in THE HOMILETIC AND PASTORAL REVIEW to which I am a subscriber.

CURATOR.

Answer: Canon Law does not demand the formalities or manner of issuing dispensation on the part of the local Ordinary under pain of invalidity, unless the document by which the Ordinary gets the faculties from the Holy See explicitly state that the *stylus curiæ Romanæ* must be observed under pain of invalidity. There is no such clause in the faculties which are at present granted to the local Ordinaries. Though the dispensations should ordinarily be issued in writing, any other manifestation of the will of the bishop that he grants a requested dispensation is sufficient for validity. Now, the dispensation of which our correspondent speaks should have had the word "granted" or some other expression signifying the will of the bishop to concede the dispensation, but from the circumstances it is clear that he had that will and it suffices for validity.

OBLIGATIONS OF MEMBERSHIP IN THE SOCIETY FOR THE PROPAGATIONS OF THE FAITH AND ENJOYMENT OF THE SPECIAL FACULTIES GRANTED TO MEMBERS

Question: I would be grateful to you if you will settle a dispute concerning the conditions necessary for valid special membership in the Society for the Propagation of the Faith, and for enjoyment of the faculties of indulgencing rosaries, etc., which are given to special members. Some priests maintain that the daily Pater and Ave and prayer to St. Francis Xavier are necessary in order to retain valid membership and enjoy the faculties. Others, on the contrary, hold that the payment of the annual offering is all that is required to retain valid membership and enjoy the faculties.

PASTOR.

Answer: In a Decree of the Sacred Congregation of Indulgences, July 16, 1887 (*Collectanea de Prop. Fide*, II, n.1676), the question was proposed whether members of the Society who do not recite the Our Father and Hail Mary, and ejaculation (St. Francis Xavier, pray for us) each day, or who neglect to make the small weekly contribution for the missions, (1) can gain the indulgences, (2) whether the faculties and privileges granted to some priests can be enjoyed. The answer was that the indulgences cannot be gained, but the faculties and privileges can be enjoyed inasmuch as they were granted for reason of the collection (or contribution) of alms for the work of the Society, or, in the case of directors and other officials, for their work done for the organization.

COMMUNION AFTER MASS ON CHRISTMAS NIGHT.—PRESENCE AT
SERMON IN PROTESTANT CHURCH.—PLAYING THE PIANO AT ODD
FELLOWS' INITIATIONS AND ENTERTAINMENTS.—DELEGATION OF
ASSISTANT PRIEST TO WITNESS A MARRIAGE.

Question: Kindly answer the following questions in THE HOMILETIC AND PASTORAL REVIEW:

(1) When Holy Communion is distributed at Midnight Mass on Christmas, may it also be given immediately before or immediately after the Midnight Mass? It has happened that three young people came to the altar rail a few moments late; the priest had returned to the altar and did not notice them. They asked for the Blessed Eucharist after Mass, and the celebrant refused, claiming that it was not allowed to give Holy Communion outside the Midnight Mass.

(2) A penitent goes to Protestant services, "enjoys the sermon," and takes part in the services by singing. The confessor threatens to refuse absolution if the same offense is repeated. Some time later the same penitent returns and confesses that he went to Protestant churches, and once taught Sunday school there for her cousin, a non-Catholic Sunday school teacher. Did this penitent incur the penalty of Canon 2318 or any other penalty?

(3) Is it lawful for a Catholic girl who is a convert from a non-Catholic denomination to play the piano during the initiation ceremonies of Odd Fellows, furnish entertainment for them at their meetings, and play at dances arranged by them, at which also outsiders or non-members are admitted?

(4) When a pastor obtains a dispensation from disparity of cult, may he then delegate his assistant to perform the marriage if the dispensation reads "cum facultatibus, etc."?

SUBSCRIBER.

Answer: (1) The general rule of the Code is that Holy Communion may be given during those hours during which the celebration of Holy Mass is permitted (cfr. Canon 867), and the Committee for the Authentic Interpretation of the Code applied that rule to the Communion at the Midnight Mass on Christmas [*Acta Minorum*, XLII (1923), 245]. The law of the sacred liturgy is that Holy Communion may be distributed in a *private* Mass, not only at the time of the Communion in Mass, but also immediately before or after Mass. It may not, however, be distributed immediately before or after a High Mass, a Solemn High Mass or a Conventual Mass. In the proposed case, the Midnight Mass was very probably either a Solemn High or an ordinary High Mass. If so, the priest should not immediately after the Mass give Holy Communion, but, if anyone asks to receive, he should go to the sacristy, take off the maniple and chasuble, and come out to give Holy Communion. There seems to be no reason why the priest could not in this manner have given Holy Communion to the three young people.

(2) The participation in the religious services of non-Catholic

denominations may be either active or passive. The active participation is always forbidden (cfr. Canon 1258, §1). The passive assistance (*e.g.*, listening to a sermon, witnessing other ceremonies) is allowed by the law of the Church under certain circumstances and for reasons specified in Canon 1258, §2. To go to these services out of curiosity, or because a friend goes there, or for any other motive not admitted in law, is forbidden communication or participation in the sacred services of non-Catholic denominations, and is forbidden regardless of whether it is merely a passive assistance or active participation. The penitent was guilty of both. The censure of Canon 2318 does not apply to the case. Canon 2316 applies, which does not impose an *ipso facto* censure on forbidden communication in the religious worship of non-Catholics (as the old Canon Law did), but considers such a person as "suspected of heresy."

(3) If the Church has declared that the Order of Odd Fellows is in its principles opposed to her teaching, it should suffice to keep a true and sincere Catholic from taking any part at all in anything connected with Oddfellowship as such, its initiations and meetings. Besides, as is shown by men who have studied the matter (cfr. Arthur Preuss, "Dictionary of Secret and Other Societies," 334), the Oddfellowship is as much a religious sect as it is a society, and taking part or assisting at its meetings means to assist at a sectarian religious service. To play the piano at dances arranged by Odd Fellows for the general public does not seem to be objectionable, for it does not have any of the features of affairs proper exclusively to Oddfellowship. Too intimate an association of Catholics with them in their social affairs, however, may be wrong for reason of danger to the faith of the Catholics.

(4) A pastor who obtains a dispensation from the disparity of cult or any other impediment of marriage may delegate his assistant priest to witness the marriage, for the bishop usually dispenses directly (*i.e.*, without delegating the pastor to grant the dispensation). The bishop does commit to him the execution: that is, the pastor is usually commissioned to apply the dispensation, which in law is called the execution of the rescript of dispensation. Canon 57 provides that the executor may appoint another in his place to execute the rescript, unless the document forbids the substitution or points out the person who is to be substituted in case the pastor does

not act in person, or the document appoints the executor because of his personal qualifications. Even if the bishop commits the faculty of dispensing to the pastor, he may substitute another in his place to execute the rescript, because Canon 57 does not distinguish between the various executors.

FACULTIES OF PASTOR AND MISSIONARIES TO ABSOLVE FROM
EPISCOPAL RESERVED CASES.

Question: In an answer to a question on page 1209 of the August 1925 issue of your REVIEW, you interpret the clause "*quoquo modo sibi Ordinarii reserverint*" to embrace both reserved sins and reserved censures. Sabetti-Barrett (30th ed., 1924, Addenda, page 1115) maintain that the faculty of pastors during the paschal season and of missionaries during missions extends to sins reserved by the local Ordinaries, not to censures. What is the correct interpretation of that clause?

NEO-SACERDOS RELIGIOSUS.

Answer: Though the title of the chapter in which the above phrase occurs (Canon 893-900) is "Of the Reservation of Sins," it was not so certain that the phrase in Canon 899 (*quoquo modo sibi reserverint*) meant only reserved sins. At present we have the declaration of the Committee for the Authentic Interpretation of the Code, November 10, 1925, that the phrase "*quævis reservatio*" in Canon 900 refers only to cases in which the sin is reserved, not to cases in which an offense is punished by the local Ordinary with a censure reserved to himself. That makes it quite certain that the episcopal reservations spoken of in Canons 893-900 are reserved sins only, not censures.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

The Confession of Recent Sins as Past

By E. J. MAHONEY, D.D.

James, who has not been to confession for a month, begins by asserting that he wishes to make a confession of his past life, and he includes in it grave sins committed since he last obtained absolution. Fr. Vigilans, the confessor, was not satisfied with this, and insisted on sins committed since the last confession being confessed as such. James answered truthfully, but, feeling rather aggrieved, went into the matter with his friend, Fr. Otiosus, who told him that Fr. Vigilans was not bound to put such questions, and that, if he did so, James was not bound to answer.

I. Was James strictly bound to distinguish between the two classes of sin in making his confession?

II. Was the interrogation of Fr. Vigilans *ultra vires*?

III. Was James bound to answer truthfully when questioned?

I. It must of course be understood that we are trying to determine the limits of grave obligation in these three cases. It would be conceded by everybody concerned that a perfectly humble and contrite penitent would not have resort to any method which would make him appear in the confessor's judgment less guilty than he actually was. We shall have to decide that James was not avoiding a serious obligation in confessing his sins in this manner, although the practice is clearly one to be discouraged. The necessity of material integrity in a confession arises from the essential concept of priestly absolution as a *judgment*, and the confessor cannot form a judgment unless the penitent's sins are revealed without deception. By confessing his sins in this manner, James did not lie to the confessor, inasmuch as the latter should presume that some of the sins presented have been committed since the last absolution. On the other hand, if James directly deceived the confessor by first mentioning sins committed since the last confession, and then accusing himself of past sins among which recent ones are included, the action would be sinful; he would imply that his conscience was not at that moment burdened with these unabsolved sins, and would thus deceive

the confessor by altering his judgment. There is universal agreement that his action would then be sinful (*c. g.*, Génicot, II, § 288; Tanquerey, § 292). A few authors teach with some limitations that it is only venially sinful (Noldin, § 281), but the common teaching is that it is gravely sinful, and invalidates the confession. For it is part of the confessor's duty to form a judgment about the state of the penitent, and, if necessary, to ask questions concerning it. If a penitent states explicitly that a certain sin was committed before the last confession, he implies that it has already been directly remitted, and no confessor would ask further questions about it. On the other hand, the statement made by James does not necessarily deceive the confessor, since it is open to him to question more closely, if he considers it necessary. This is the doctrine of most of the modern manuals (*cfr.* Ferreres, § 590).

II. A confessor is bound *sub gravi* to ask questions, whenever he judges that any necessary circumstances have been omitted. It is the common doctrine following the Fourth Lateran Council (Denzinger, 437) and the Roman Ritual. As judge, he must know the sins committed, and as physician he must give advice and counsel. It is true that he must avoid useless and excessive questioning (*Caveat omnino ne curiosus aut inutilibus quæstionibus, maxime circa sextum Decalogi præceptum, quemquam detineat*, Canon 888, § 2), but he may certainly conceive it necessary to know whether a sin is recent or past, especially when there is a possibility of the penitent having contracted the habit of sin or of not having fulfilled his obligations in making restitution. Whether he should question the penitent, must be left to the confessor's judgment in each particular case. It is possible that, being aware of the fact that the penitent was mixing past and present sins, he might nevertheless decide that the difference was irrelevant. In fact, this judgment is presupposed by the authors mentioned in the previous paragraph; they argue that James' method of confession is licit, inasmuch as the confessor can question more closely if he wishes to. Fr. Vigilians was not only within his rights in questioning, but for certain sins he may have been bound to do so.

III. The confessor's duty in asking questions necessitates a corresponding obligation on the penitent's part to answer them truthfully. No penitent could readily come to a decision that the ques-

tioning was unnecessary in the terms of Canon 888, § 2. Moreover, the confessor's interrogations in the circumstances of this casus would generally turn on discovering whether the penitent was habituated to this particular sin, and the proposition teaching that penitents are not bound to disclose this circumstance (*Non tenemur confessario interroganti fateri peccati alicuius consuetudinem*, Denzinger, 1208) has been condemned. If the confessor asks whether certain sins are recent or past, a false answer is sinful exactly for the same reasons and to the same extent as in the case where the penitent explicitly asserts that a recent sin is past (cfr. I, *supra*). Whether it is gravely sinful and invalidates the confession (which appears to be the more common view), must be decided from the nature of the sin and from the conscience of the penitent. If it is a sin like the practice of illicit birth control, which a penitent confesses as past in order to avoid the necessity of promising amendment, I should not hesitate to say that the deception invalidates the sacrament. There exist repeated and explicit instructions of the Holy Office urging the necessity of interrogating the penitent about this matter (De Smet, "De Matrimonio," §241). On the other hand, if the sin in question is not of such a grave nature and the penitent is not habituated to it, one could easily be prepared to agree with Noldin that a lie about the time when it was committed is only venially sinful, and does not render the confession invalid (§281).

ROMAN DOCUMENTS FOR THE MONTH

NEW ORGANIZATION OF THE HIERARCHY IN LITHUANIA

The city of Kowno or Kaunas is raised to the dignity of an archiepiscopal see, to which are assigned as suffragan bishoprics the dioceses of Telsiai (with the Prelature *nullius* of Klaipeda), Panevezys, Vilkauskis, Kaisedorys. The territorial boundary lines of each diocese are defined by the Holy See (Apostolic Constitution, April 4, 1926; *Acta Ap. Sedis*, XVIII, 121).

PAPAL APPROVAL OF THE CONGREGATION OF ST. JOSEPH OF TORONTO, CANADA

The Congregation of the Sisters of St. Joseph was established in France in 1650. Towards the end of the eighteenth century, during the French Revolution, the Congregation became almost extinct, but many of the Sisters fled to the United States and Canada and developed there several flourishing communities. Among these are the Sisters of St. Joseph of Toronto, Canada. With the recommendation of the Most Rev. Archbishop of Toronto and the Right Rev. Ordinaries of the other dioceses in which the Congregation possesses convents, the Sisters petitioned the Holy See to make the said Congregation a papal institute, and their request was granted (Letters Apostolic, August 5, 1925; *Acta Ap. Sedis*, XVIII, 125).

THE FIGHTS OF GERMAN UNIVERSITY STUDENTS, CALLED "MENSUREN," ARE DECLARED REAL DUELS

The Sacred Congregation of the Council had declared on August 9, 1890, that the so-called *Mensuren* of the German University students entailed irregularity by reason of the infamy of law attached to duels. After that declaration, some writers maintained that the penalty affects those students only who engage in that fight with weapons which are apt to inflict a serious wound—not those who fight in a manner that causes merely slight wounding. The controversy was submitted to the Holy See which answered that the former declarations apply also to those *Mensuren*, in which there is no danger of inflicting a serious wound (Sacred Congregation of the Council, June 20, 1925; *Acta Ap. Sedis*, XVIII, 132-138).

Note: The Sacred Congregation of the Council, February 10, 1923 (*Acta Ap. Sedis*, XV, 154), had answered the Bishop of Regensburg, Bavaria, that the Code of Canon Law forbidding duels under excommunication reserved to the Apostolic See *simpliciter* and infamy of law (cfr. Canon 2351) had not changed the declaration of the same Sacred Congregation given to the Bishop of Breslau on August 9, 1890. The law of the Code on duels is merely a restatement of the former law, and contains no new definition of the nature of a duel, but employs the terms of the Constitution "*Apostolicæ Sedis*" in condemning and censuring duels.

PONTIFICAL APPOINTMENTS

The Right Rev. Denis J. O'Connell, D.D., until recently Bishop of Richmond, Va., has been made Titular Archbishop of Mariamne. The Right Rev. John Norton has been appointed Coadjutor with the right of succession to the Right Rev. Michael O'Farrell, Bishop of Barthurst, Australia. The Right Rev. Francis M. Kelly has been appointed Auxiliary Bishop to Right Rev. Richard Heffron, Bishop of Winona, Minn. (*Acta Ap. Sedis*, XVIII, 131). The Right Rev. John T. McNally, Bishop of Hamilton, Canada, has been made Assistant of the Pontifical Throne.

The Right Rev. Stephan Wornicki, of the Diocese of Detroit, has been made Domestic Prelate of His Holiness; the same honor was conferred on Right Rev. John Biglaud of the Archdiocese of Bombay (*Acta Ap. Sedis*, XVIII, 149).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of July

SIXTH SUNDAY AFTER PENTECOST

Personal Communion With Christ

By G. L. CAROLAN

"I have compassion on the multitude, for behold now they have been with Me three days and have nothing to eat" (Mark, viii. 2).

SYNOPSIS: Expression of surprise and satisfaction on the part of our Lord at the devotedness of the crowd.

- I. The simple straightforward manner of the people.*
- II. Our Lord's compassion.*
- III. Parallel with the Blessed Sacrament.*

"They have been with Me three days!" There is a note of satisfaction, almost of wonder, in the words, as if our Lord was surprised and pleased at the attitude of the people. This is the only occasion recorded in the Gospels on which He used words implying such a feeling. The translation "with Me" is poor, and does not express the full meaning of the Greek word used by St. Mark, which could be more aptly rendered "have been in attendance on Me," with the eagerness and attention of an inferior towards a revered superior. Again, the Latin "sustinent" of the Vulgate corresponds rather to some such expression as "have put up with me." It is as if Our Lord had said: "Here are people who are really pleased to be in My company. They have followed Me with respectful eagerness, and have been so keen on Me that they have not even thought about food for three days."

We can easily understand how such an attitude on the part of the people here assembled would have pleased and gratified Our Lord, for He had, just previously to this time, much to pain and hurt Him. The persistent attacks of His enemies, becoming daily more and more virulent, had forced Him to leave Judea and Galilee and retire to the shores of the Mediterranean in the neighborhood of Tyre.

Working inland along the Damascus road—the great “Way of the Sea,” as it was called—He had arrived at a region east of the Sea of Galilee, called the land of the “Ten Cities,” the people of which were for the most part gentile and pagan. He had been there before, when He had driven the evil spirits out of the possessed man of Gadara. But then His presence had terrified the inhabitants, and they had besought Him to leave. Now, however, their attitude was one of eager welcome. This incident is one of a series wherein we get a glimpse of the difference in the manner of the gentiles towards our blessed Lord compared with that of the Jews. While we feel compassion for our Lord because of His rejection by His own people, we can be glad and rejoice at the eagerness of the gentiles to welcome Him and do Him honor.

OUR LORD'S COMPASSION FOR THE MULTITUDE

St. Mark tells us that many of the crowd there present had come from afar, and with the aid of the hints from the Gospel narrative we can reconstruct the happenings of those days. Here were no critical Pharisees to find fault with our Lord, no spies to note His words and report them to His enemies. He was with people who treated Him with eager and respectful attention. They did not even importune Him to heal their sick, but merely laid them out for Him to see. Their quiet confidence reaped an immense reward, for the Gospel implies an exhibition of miraculous power on an extraordinarily large scale.

There is no record of any doctrine having been preached, and indeed such would not have been in accordance with our Lord's plan of restricting His mission to the lost sheep of Israel; but He seems to have just moved about among the people in a homely sort of way, and to have collected them around Him familiarly when He rested finally on the mountain side. It is wonderful when we come to think of it. Fancy, a crowd of over 4,000 people so carried away with enthusiasm at the mere presence of our blessed Lord, that they forgot their wants and had no thought even of necessary food!

St. Matthew tells us that there were 4,000 men, besides women and children. And no word of complaint or murmuring! They were completely entranced at our Lord's presence among them. He

was the first to think of their hunger. Indeed, it would almost seem that He too had been so carried out of Himself with joy at the heartfelt and simple welcome given to Him as to have forgotten, for the moment, the bodily needs of the multitude. But how quickly He hastens to make good the omission!

Though a similar situation had arisen but a short time before, and had been met by an exercise of His miraculous power, His disciples seem not to have grasped the meaning of that event, and we see them now just as much at a loss as on the previous occasion to imagine how our Lord would act. Was it that the extraordinarily human character of our Lord's intercourse with them had had the effect of distracting their attention from the fact of His divinity? If so, how intensely human must that intercourse have been, and how keenly must our Lord have desired that it should have been so! The crowd was spread out in order, and, taking the seven loaves and the few fishes, our Lord blessed them and gave them to His disciples to set before the multitude.

CHRIST STILL DESIRES OUR FAMILIAR INTERCOURSE

It is not, however, to the miracle thus performed that I would direct your attention, but to that expression of feeling on our Lord's part to which allusion has been previously made. This was an expression of wonder and delight that such a large number of people should have been so enamored of His company as to forget their bodily wants in their eagerness to be with Him, and the corresponding pleasure that He had in satisfying their desires. This is such a very human and such an attractive side of His character, and tells us further so much about Him, that it is well worth our while to dwell on it and consider it carefully. For it was just that same desire to be with us for all time that was one of the motives prompting Him to the institution of the Blessed Sacrament. Just as then in the desert lands across the Lake of Galilee He delighted in the people crowding about in simple familiarity, so now we can give Him pleasure by quiet informal visits to Him in the Sacrament of His love. He wants us to go to Him and to talk about our interests as we would to a human friend, for that He is; and, were we to do so, the result would be a strengthening of our faith and confidence as

we came to realize the substantial nature of His dwelling among us. A set form of prayer is not necessary, but only our own words in our own way. Of such a kind is the really profitable visit to the Blessed Sacrament. Surely it is not a difficult thing to do, nor is it such as to make a great demand on us. It may easily be, too, that herein we have at our hand a most efficacious method to ensure a quick and ready response to our petitions. Nor is it strange that it should be so.

The burden of our Lord's complaint to St. Margaret Mary, when He appeared to her in the convent at Paray-le-Monial, was that souls, even those who were leading good and pious lives, were not grateful enough for all that He had done for mankind and for all the out-pouring of His love. He complained of being kept at a distance, and not being made the personal friend that He wished to be. The practice of making visits to the Blessed Sacrament is one which flourishes to a certain extent, no doubt; but the time of such a visit is usually spent in the recitation of set forms of prayers, which, though good in themselves, leave the heart cold just because the words are not our own. Try the method of simple discussion, of talking things over, of putting them into your own words. You will find that the result will be much more consoling and encouraging. Further, it is a practice which brings before us, as nothing else can, the reality of the Divine Presence, and that of itself is surely an asset of the highest importance in our spiritual lives. Were we to do nothing more than to enter a church and, kneeling or sitting down and gazing at the tabernacle, turn over in our minds the way and manner of our life, its difficulties, trials, temptations and sufferings, this would be a most profitable method for finding rest and peace of soul.

It would be a copying of the way in which the people of the lake district in Galilee acted in the presence of Christ our Lord—a way which pleased His Heart so well.

SEVENTH SUNDAY AFTER PENTECOST

Pagan Slavery and Christian Freedom

By J. P. REDMOND.

"For the wages of sin is death" (Rom., vi. 23).

- SYNOPSIS: I. Conditions of those to whom St. Paul wrote; converts living in pagan surroundings.*
- II. St. Paul writes to encourage. His skilful exposition of Christian Doctrine in terms of Roman life. Slavery and freedom contrasted.*
- III. Development of the doctrine; the Christian has been bought out of the slavery of original sin by the Blood of Christ.*
- IV. St. Paul's lesson applied to us in modern conditions.*
- V. Conclusion: Warning against envy of pagans. Sinful pleasures are not to be compared with the peace and joy of the Friendship of Christ.*

We shall the better understand the lessons of today's Epistle if we reflect for a few moments on the conditions of those to whom St. Paul was writing. They were the Christians of Rome, converts from paganism. Rome at that period was in a state of religious and moral corruption. The worship of the gods had turned the most shameful vices into sacred rites. In the opening chapter of this very Epistle to the Romans, the great Apostle denounces the pagans, and deplores the revolting sins which were openly paraded under the banner of religious observance. His strong expressions were by no means extravagant, for even one of the pagan historians of the period described the capital of the Empire as "the city where all atrocious and shameful things flow together, and are celebrated on every side." The educated classes, for the most part, had ceased to believe in the innumerable gods and demigods, and had drifted into a state of scepticism. In private they laughed at the religion of the gods, but in public life they continued to give it their support, for they regarded it as a useful means of amusing the lower orders and keeping them in subjection. At the same time, with a few honorable exceptions, they were not slow to avail themselves of the licentiousness in morals which the pagan rites permitted.

It must be noted, also, that one of the greatest evils of the time was the vile system of slavery which was one of the foundation-stones of Roman civilization. On the one hand, there stood a com-

paratively small minority of free men, which was made up of the privileged nobility, the professional and merchant classes, and the extensive but good - for - nothing rabble. On the other hand stood an overwhelming majority of wretched slaves who were treated as mere goods and chattels. Yet, in the midst of it all, there was a handful of thoughtful men and women who, however much they may have become contaminated, had not entirely lost their self-respect nor their sense of shame and loathing. It was amongst these that the apostles of Jesus Christ reaped their first harvest. These men and women, representatives of all classes, eagerly embraced the religion of the Crucified, because they realized instinctively that in its pure doctrine and strict discipline they would find an influence powerful enough to lift them out of the mire of pagan immorality. Roman paganism could offer them nothing bearing even the remotest comparison with the ideal of Christianity. The ideal of Christianity was Jesus Christ, the God-Man, and the sum-total of His religion was personal knowledge and love of Himself.

ST. PAUL WRITES TO ENCOURAGE US

We must not be shocked or scandalized to learn that from time to time some of these converts were guilty of grave relapses into sin. The sinful habits of a lifetime cannot be rooted out in a few weeks, or even years. Evil inclinations pulled hard at times, and human nature, chafing under discipline, failed to respond to the workings of grace.

Still, St. Paul does not write to scold those amongst them who may have fallen, but in a fatherly spirit to encourage those who are struggling bravely against temptation. And to this end he gives them an exposition of Christian doctrine, showing how vastly superior is the Christian, not only to the pagan, but also to the Jew; and how the Christian holds a position of privilege and sonship, superior even to that of the free man as compared with the slave. He wrote to free Romans living in an atmosphere of slavery and proud of their freedom; hence he addressed them in language which rendered his lessons all the more forceful. As pagans, they had prided themselves on their freedom, whereas, as a matter of fact, they were no better spiritually than the poor slaves who thronged the streets of the city.

The poor slaves were free from civic responsibility; but, on the other hand, they had no rights. When they grew old, they were either put to death or turned out to die. Death was the only wages of their long service; death their only hope of rest and freedom. Similarly, the pagan was a slave to his passions and vices, a slave to sin and the devil. He was free from the sacred duties and obligations which are the part of those who have been called to follow Christ. But what reward had he to look forward to, only death? And that not mere physical death, but the spiritual death of exclusion from Eternal Life, death the wages of sin.

Elsewhere in the same Epistle, the Apostle pushes the comparison with slavery so far as to declare that unredeemed man has been sold into slavery—sold by the sin of his First Parents. The guilt of original sin is the mark of slavery branded upon his soul. Through this disgraceful inheritance his very members—that is, his passions and inclinations—are prone to evil. But Christ has redeemed him from slavery at the price of His precious Blood. Man can find freedom from the slavery of sin in death, the life-giving death of Baptism. The Christian, redeemed from slavery, serves a new master—the Master Jesus Christ Who has set him free—and by the grace of Jesus Christ he has power to shake himself free of the last shackles of servitude. Unlike the wretched Roman slave, he does not work for nothing in a state of hopelessness; every little service is rewarded, and at the end is the great reward of Eternal Life.

CHRIST HAS REDEEMED US FROM SLAVERY

The Church intends that we should adapt the lessons of St. Paul to the conditions of our own lives. We can best do this by contrasting the service of sin with the service of justice; the service of the devil, the world and the flesh with the service of our Master Christ. Our modern pagans—for as such we can describe those who have neither Christian beliefs nor Christian morals—make a great boast of their freedom. They consider themselves free to think what they like and do what they like. They despise us Catholics as slaves to a system which forbids us to have so much as a thought of our own, and they regard our discipline and strict morality as so many fetters. Yet, in truth, it is they who are the slaves and we who are free. It is generally admitted that the grossest superstitions find the

greater number of victims amongst those who scorn the supernatural; superstitions grow apace in an atmosphere of unbelief and irreligion. The so-called freethinker is so jealous of his imagined freedom of thought that either he is afraid to commit himself to any belief whatsoever, or he is a prey to every new wind of fanciful opinion that blows along.

MODERN PAGANS ALSO ARE SLAVES

In morality, likewise, those who boast of their freedom are merely the victims of vile slavery. What a miserable slave is the drunkard or the drug-taker! His vice debases his whole nature, and warps his will and his intellect. Even worse is the lot of the person who is addicted to impurity. The more the animal nature is indulged, the stronger becomes its grip. A habit of impurity once acquired can only be overcome by a terrible struggle, which may endure for a lifetime. Avarice is another hard taskmaster. There is little rest or peace of mind for those who are consumed by the greed of gain. Much the same may be said of all sinful habits—of pride, of hatred, of envy and jealousy, and the rest. Disregard of the laws of God is not freedom but slavery.

The Christian, on the other hand, is free with the freedom wherewith Christ hath made him free, free with the glorious freedom of the sons of God. True freedom can exist only where there is respectful observance of law; and, where law is set at naught, the result is not freedom but anarchy.

The laws of God and the discipline of the Church are far from being the galling restraints of slavery. On the contrary, they may be likened to the protecting walls which encircled the old cities. The walls were for the safeguarding of the citizens, and within they were free and happy. The Church is the City of God, and we the citizens find peace and happiness within the strong, protecting walls. We Catholics are free to exercise our minds on all the world's great problems, and we can do so with a sense of security, for we have the sign-posts of Christian Doctrine, which is God's revealed truth, to guide us. We are free to enjoy the good things of the world, and we have an infallible Guardian to warn us should we approach too near to the danger-point beyond which is sinful misery.

We must beware not to envy the pagans; our faith does not de-

prive us of anything worth having. The fleeting, sinful pleasures of paganism, accompanied by what the poet calls "the weariness, the fever and the fret," are not to be compared with the permanent peace and joy which dwells in the soul of him who lives in the friendship of Christ. "And the end of them is death."

EIGHTH SUNDAY AFTER PENTECOST

The Unjust Steward

By HUGH COGAN, D.D.

"The children of this world are wiser in their generation than the children of light" (Luke, xvi. 8).

SYNOPSIS: I. By this parable, our Saviour would urge us to promote our eternal interests as assiduously as worldlings promote their temporal interests.

II. The Children of this World.

III. The Children of Light.

IV. The Right Use of Riches.

V. The Right Use of Worldly Goods.

Our Lord once said to His disciples: "Where your treasure is, there will your heart be also" (Luke, xii. 34). And it was His constant endeavor to induce people to put their treasure in heaven, and to lift up their hearts and desires above the things of this world. For worldliness is an insuperable obstacle to all true spirituality. In the Sermon on the Mount, when our Lord publicly promulgated the Christian religion, he showed the utter opposition between the spirit of the world and His spirit. In the Beatitudes we are given His spirit, and each one of the Beatitudes is a condemnation of some worldly doctrine or practice. "All that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life" (I John, ii. 16). The world aims at power, enjoyment, success. But Christ will have us aim at poverty, meekness, patience in suffering, a love of justice, purity of mind and body, and a real joy in being treated as social outcasts for His sake. "My kingdom is not of this world" (John, xviii. 36), He said at the end, and the way to His kingdom is to overcome the world.

THE CHILDREN OF THIS WORLD

Sometimes our Lord, in impressing on His hearers detachment from worldly things, puts before them examples of keen worldly wisdom. The Parable of the Unjust Steward, in which the aim of our Lord is to teach us the right use of material possessions, offers a typical instance of what men will do to secure comfort and enjoyment in this world. The manager of a big business concern is discovered to have cheated his master to a considerable extent, and is about to be dismissed. He at once sets about making provision for his future. Going the round of his master's customers, he gives one of them a hundred barrels of oil for the price of fifty, and another a hundred measures of wheat for the price of eighty, and so on with the rest. He gave away right and left what was not his to give, that he might make friends who would not see him want, when he would be out of a job. The master, hearing of this, could not help remarking that his steward was certainly a man who knew how to look after himself. But, as he looked after himself at the expense of his master, he was called upon to give a full account and was dismissed from his stewardship.

THE CHILDREN OF LIGHT

After speaking this parable our Lord said: "The children of this world are wiser in their generation than the children of light." That is to say, men of the world who live for what this world can give are very shrewd in their dealings with one another. All that they do is planned beforehand with a view to their material interests. How seldom we find even good people taking such pains to secure the eternal welfare of their souls! And our Lord wishes us to be urged on to greater efforts by this very thought: worldlings are always working for place and power and wealth, even though they know that they can only enjoy these things for a short time. How foolish it is for us Christians, children of the light, not to work at least as hard to gain heaven, which we will enjoy for ever!

THE RIGHT USE OF RICHES

Then our Lord gives us the lesson we are to learn from the parable: "Make to yourselves friends of the mammon of iniquity, that

when you shall fail they may receive you into everlasting dwellings." In other words, use the goods of this world to make for yourselves friends in heaven. The parable is addressed first of all to the rich to teach them to make good use of their riches. And our Lord calls riches the mammon of iniquity. Mammon means riches, but why is it that our Saviour calls riches iniquitous? Because riches are often got by unjust means, and, even when justly obtained, they are in most cases an occasion of sin. For men make gods of their riches. They hoard up their riches, they are ever seeking to add to their riches, they use them to pamper their bodies and to lead a life of luxury. They do not want to die and leave their riches. This inordinate love of riches draws men away from God; it stifles within them noble and generous sentiments, and centers them in themselves. That is why our Lord said that it is as hard for a rich man to enter heaven as it is for a camel to pass through the eye of a needle. That is why our Lord calls that man a fool "that layeth up treasure for himself, and is not rich towards God" (Luke, xii. 21). And that is why our Lord spoke this parable, to teach the rich, if perchance they might listen to him, to make a right use of their riches.

THE RIGHT USE OF ALL WORLDLY GOODS

But the parable is not for the rich only. The lesson of the parable is for everyone: use the things of this world to make yourselves friends in heaven. You may have much or you may have little; but, be it much or be it little, use that much or that little for eternity. The unjust steward in the parable robbed his master, and gave away what was not his own, in order to make friends who would receive him into their houses. Do you be faithful stewards of your own. Stewards, I say, for it is not your own to do what you like with: you will have to render a strict account of how you use it. Therefore, use it in the way that God Himself, who will one day be your judge, points out. He says: "Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven . . ." (Matt., vi. 19, 20). Use the goods of earth to make treasures in heaven, use what God has given you in this world to make friends

who will receive you into eternal dwellings. Who is it that will receive us into eternal dwellings? Jesus Christ, to whom all power is given in heaven and on earth—the same who has been appointed judge of the living and the dead. Therefore, we must use all things in this world to make friends with Him. We must not think more of our worldly goods than we do of Him and His. Judas sold Him for thirty pieces of silver, and there have been many Judases ever since. Don't be infected with the spirit of Judas, loving money more than God.

Remember that Christ our Lord has interests in this world that He has given into your keeping. There are His poor whom He has left to your charity. "The poor you have always with you: and, whensoever you will, you may do them good" (Mark, xiv. 4). What is done to them, He takes as done to Himself, and He tells us that the very subject-matter of our judgment will be our charity or want of charity to others. Remember that Christ our Lord has a religion in this world, the Catholic religion, a worldwide religion with ministers and churches and schools and colleges and divers other institutions, and that the carrying on and the spreading of this religion depends to a great extent on material support; and that He has left that support to be given by us from our worldly goods. Remember that there are millions of souls who do not know Christ our Lord, who have never heard of the saving name of Jesus, and that to bring baptism and the truth of the Gospel to these souls is dependent on what we do and give for the propagation of the Faith. Remember that Christ our Lord has interests in Purgatory. There are innumerable souls most dear to Him, whom He longs to have with Him in heaven, but who cannot go to heaven because some debt of temporal punishment still remains against them. We can pay that debt for them, for we can have the Sacrifice of the Mass applied for them, a sacrifice of satisfaction which will release them from prison, and bring them to heaven. O blessed thought, that by a good use of worldly goods we can make friends who will receive us into everlasting dwellings!

NINTH SUNDAY AFTER PENTECOST

Christ Our Teacher

By WILLIAM BYRNE

"And He was teaching daily in the temple" (Luke, xix. 47).

SYNOPSIS: I. Christ is the Teacher of men.

II. The dominant note of His message is soul-greatness. It is seen in the three following principles: (a) humility; (b) poverty; (c) self-denial.

III. A right understanding of Christ's teachings enables us to solve life's problems.

IV. Conclusion.

Many terms are used by sacred writers to portray the different phases of Christ's life—the varied rôles in which He appeared before men. He is called the Emmanuel, a Saviour, a Prophet, a King. In the Gospel for today He is set before us as a Teacher.

Solomon was gifted with wisdom beyond that of all his contemporaries; Socrates was reputed the wisest man of his time; Aristotle's learning was the pride and boast of all Greece; yet, Solomon and Socrates and Aristotle were the merest tyros as compared with the great Teacher of the ages—Jesus Christ. He has given us a religion without spot or blemish, a religion that numbers its votaries by the tens and hundreds of millions, a religion that has developed infinitely more real sanctity than all other cults combined. But this is not all. He has built up a new civilization that bears His name—a civilization higher, better and more enduring than any other recorded in history. And all this He accomplished during a ministry of three years in a little corner of the world called Palestine. Here in a quiet, unobtrusive way He delivered the message that was to leaven the thought and the life of the world.

THE DOMINANT NOTE OF CHRIST'S TEACHING

What is the dominant note of this message? What precisely is it that makes Christ's religion the most perfect known to man? What is it that raises His civilization above all that preceded it? If I were to sum it all up in a word, I should say that it is the doctrine of soul-greatness as opposed to the pagan ideal of material greatness, the eternal substituted for the temporal, heaven exalted above the things of earth.

Nowhere is this doctrine more clearly expressed, or this contrast more strikingly set forth, than in the words of the Master as recorded by St. Matthew, vi. 31-33: "Be nothing solicitous, saying: what shall we eat; or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your heavenly Father knoweth that ye have need of these things. Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you." The things of the body which the heathens made the primary object of their endeavors are, in the teaching of Christ, the most unimportant details of life. Above all things else man should care for his soul; first and last he is to seek the kingdom of God; and the lesser things of life, the things which concern the body, will be added unto him. Because they made bodily welfare their supreme consideration, the pagans quite logically sought above all else the things which minister to the needs of the body—power, riches and pleasure.

Over against this philosophy Christ set the precepts of the new life which He came to impart. "The Heavenly Physician," says St. Gregory, "has medicines wherewith to meet all the diseases of sin." Just as the physician of the body uses heat to counteract cold and cold to check heat, so Our Lord opposed weakness to power, poverty to riches, self-denial to pleasure.

THE PAGAN WORLD WORSHIPPED POWER

The pagan world looked upon power as one of the great prizes of life. The theory that might makes right, received universal acceptance, and men shaped their lives accordingly. Rome was the mistress of the world only because she was the strongest nation of the world. The condition of those who were unable to defend their rights was sad in the extreme. Woman was man's slave, while children were reared or sold according to the pleasure of the father.

Against this worship of power Christ set the ideal of weakness. No longer is it the proud and the mighty, but the meek and the humble who are to possess the land. He that is least among men is greatest in the kingdom of heaven. "The princes of the gentiles lord it over them; and they that are greater, exercise power upon them. It shall not be so among you; but whosoever will be the greater among you, let him be your minister" (Matt., xx. 25-26).

Christ was not content to set forth this doctrine in word only; He also exemplified it in His life. He might have come to earth as a full-grown man, strong and powerful. Instead, He chose to appear in all the impotency of childhood. What a striking example of weakness did He not present when seized by His enemies! Jostled, whipped, spat upon—He made no attempt to defend Himself; He opened not His mouth. But, for the most striking illustration of this doctrine, we must go to Calvary. As we gaze upon the bruised and bleeding form of the Saviour, suspended between earth and heaven, undergoing the death of a common malefactor, we behold, so it would seem, the most pitiable example, the very extreme of human weakness and helplessness. But it was at this moment of apparent defeat that Christ proved Himself stronger than all the powers of the earth arrayed against Him; it was by His death that He accomplished His greatest victory, His victory over sin.

RICHES AND SENSUALITY WERE OTHER GOALS OF PAGANISM

Again, the pagan world made a fetish of riches. Success was identified with wealth; indigence meant failure. Christ proclaimed the Gospel of poverty. Riches, He told men, are not a good in themselves; they are of value only in so far as they help us to attain the end of our existence. True riches are not to be found in silver or gold, but in the love and service of God. "Lay not up to yourselves treasures on earth . . . but lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through, nor steal" (Matt., vi. 19-20). In these words Christ turned men's hearts from worldly possessions to the only riches worthy of their ambition. Dives, clothed in purple and feasting sumptuously every day, represented the pagan ideal of happiness. Lazarus, lying at his gate and asking for the crumbs which fell from his table, is typical of the life that Christ declared blessed.

With power and riches the ancient world associated bodily pleasure as one of the chief sources of happiness, one of the great aims of life. In the gratification of this passion they descended the steep incline of sensual indulgence until they reached the lowest depth of immorality. With them impurity was a phase of religion. Bacchus

and Venus were special patrons of licentiousness, and they sought to honor these deities by indulging the passions which they typified.

CHRIST'S TEACHING OF SELF-RESTRAINT

Into such a world Christ came preaching the doctrine of self-restraint. He taught that the body with its vices and concupiscences is opposed to the higher element of man's nature, and that to indulge these vices brings ruin to the soul. He insisted that true happiness consists, not in gratifying, but in restraining the bodily impulses. Hence, He not only confirmed the prohibitions of the Old Law, but He raised them to a higher plane, He put upon them a stricter interpretation than they had ever known before: "You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart" (Matt., v. 27-28). Christ's religion was to be one of self-restraint, a religion engendering purity of mind and heart, a religion that was to find its highest expression in One who knew not sin.

Thus, my friends, Christ transformed the world by dethroning power and riches and pleasure and substituting meekness, poverty and self-denial. They make a serious mistake who hold that Christ came to earth as a philanthropist or world-economist. He appeared among men to save their souls. To Him, man was a soul with a body adjoined—not a body holding a soul in slavery. He did not despise the body, for it is also a part of God's handiwork. He gave health to those who were afflicted with disease; He miraculously provided food for the hungry; He promised to reward the cup of cold water given in His name. But this alleviation of bodily needs was not an end in itself, but a means to an end. It was good and praiseworthy, not merely because it meant strength and comfort for the body, but more especially because it meant life and salvation for the soul.

CHRIST'S TEACHING SOLVES LIFE'S GREATEST PROBLEMS

If we but grasp this attitude of Christ, it will enable us to solve many of life's greatest problems. If we keep in mind the idea of soul-greatness which He inculcated, we shall no longer associate worldly prosperity with His spouse, the Church. Christ would not

have His Church bask in the sunshine of worldly opulence; He would not have it travel the royal road of pleasure and delight. He would have His Church tried and afflicted, for only in the crucible of suffering can true strength and greatness be developed. When sending forth His Apostles to carry His Gospel to the nations, He told them plainly and clearly what they should expect. "You will be persecuted," He said, "from city to city; you will be hated and despised for My name's sake; you will be dragged before the tribunals, and condemned to extreme punishment" (cfr. Matt., xxiii. 34). "They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God" (John, xvi. 2).

Once we learn Christ's doctrine of soul-greatness, we no longer expect temporary blessings as a reward for virtuous deeds. Christ never held out worldly prosperity as the proper object of Christian hope. On the contrary, He has told us that in the world we are to have sorrow and distress. The only blessing that He has promised us is eternal happiness in heaven, and this reward is to be merited by the patient suffering of the trials of life. As the author of *The Imitation* says: "We cannot have the two joys—to delight ourselves here in the world and then to reign with Christ." The only things which we can rightfully expect are heaven and the means to attain it; and, as God is the truth, He will give us these, if we are faithful to Him.

The true Christian life emphasizes soul-greatness through the practice of humility, poverty and self-denial. This is the life which Christ chose; this is the life which He recommended as most in keeping with man's dignity, most conducive to the end for which he was created. It involves hardships and difficulties, it is true; but all the good things of life are obtained at the cost of suffering. Self-indulgence pampers the body; self-sacrifice ennobles and exalts the soul. Strive then, in whatsoever measure it is given you, to put in practice these three cardinal principles of Christ's teaching. By doing so, you will secure for yourself the highest measure of happiness compatible with a life of trial and exile, and, at the same time, you will make sure your greater happiness in the life to come.

Recent Publications

Institutiones Dogmaticæ in Usum Scholarum. By Bernard J. Otten, S.J. Volume VI. De sacramentis Pœnitentiæ, Extremæ Unctionis, Ordinis, Matrimonii. (Loyola Press, Chicago.)

Tractatus Dogmatico-Moralis. De Sacramentis in Genere. De Baptismo et Confirmatione. By A. de Smet, S.T.D. Price: 25 francs. (2nd edition, C. Beyaert, Bruges, Belgium.)

These two treatises on Sacramental theology are among the most recent that have appeared. The former is the work of the Professor of Theology and History of Dogma in the University of St. Louis; the latter that of the Professor of Theology in the Higher Seminary of Bruges, Belgium. Fr. Otten's work is the continuation of his Dogmatic Theology, of which the tracts, *De Deo Creante et Elevante*, *De Novissimis* (Vol. II, 1924), *De Verbo Incarnato*, *De B. Virgine*, *De Sanctis* (Vol. III, 1922), *De Sacramentis in Genere*, *De Baptismo*, *De Confirmatione*, *De SS. Eucharistia* (Vol. V, 1923), have already been reviewed in these pages. Volume VI, which appeared last year, is, therefore, the completion of his tracts on the Sacraments.

The work of Dr. de Smet first appeared in 1915, and his volume now under review is the second edition, which came out last summer.

From the titles of these two volumes it is clear that there is a difference between them, not only in the subject matter, but also in the viewpoint. Fr. de Smet treats of the Sacraments in General, of Baptism and of Confirmation; Fr. Otten, of Penance, Extreme Unction, Orders and Matrimony. Only those aspects of Sacramental Theology that belong strictly to Dogmatics enter into this latter work, while the former combines dogmatic and moral teaching, and introduces occasionally matter taken from canon law and liturgy.

Both works aim to set forth their doctrine as clearly and as fully as the necessary limits imposed by the very purpose of their composition as manuals for general use will permit. At the same time, to meet the need of a fuller elucidation of particular questions, they refer in bibliographies to larger works and to monographs or articles in encyclopedias or periodicals. Thus, Fr. de Smet furnishes at the beginning of his book a list of works most useful for consultation by students; while Fr. Otten makes reference at the head of each article to the apposite passages from St. Thomas, St. Bonaventure, Scotus, Suarez, Pesch and others, and in the case of Lea's "History of Auricular Confession" gives a concise summary and refutation of the work.

The didactic method followed is naturally quite similar in these

works—that of exposition, argumentation from the theological sources of proof, reply to objections, and developments from principles or conclusions. But, the viewpoint of the *Institutiones* being more exclusively dogmatic, we find in them more space devoted to the exegesis of Scripture texts and to Patristic testimony, as well as to the formulation of the theological arguments; while the *Tractatus Dogmatico-Moralis*, whose design is to gather into one volume both the speculative and the practical, is necessarily more condensed in its treatment.

Though one may not always agree with these authors in disputed questions, and though the number of works on Sacramental theology is already very great (Fr. de Smet gives a list of about 140 of all kinds, a large proportion of which are recent), there is no doubt that the reader will find these two books informative and stimulating, and that there is in them generally a sufficient improvement in details of presentation or argument and sufficient attention to the most recent discussions and difficulties in the literature of Sacramental Theology to make them manuals worthy of study and consultation. J. A. M.

Das Missale im Lichte Römischer Stadtgeschichte. By Hartmann Grisar, S.J. Price: \$2.00 (B. Herder Book Co., St. Louis, Mo.)

As the priest begins a Mass *de Tempore*, especially during Lent, his eye at the Introit is frequently caught by a small headline: *Statio ad S. Laurentium in Panisperna* (*ad S. Mariam trans Tiberim, ad S. Crucem in Jerusalem, etc.*). He surmises, perhaps, some connection with the text of the Mass, and surely wishes for information on this obscure matter. The present book gives him not only the answer he desires, but also much additional enlightenment regarding not only Masses, but also Offices *de Tempore*. Some samples are here given to whet curiosity.

To begin with the names of the Stations themselves: What is the significance of *in Panisperna* (*in Pane Perna*) in the title of one of the Roman churches dedicated to St. Lawrence? Of old this church was probably close by some notable inn, which took its name from the loaf of bread and the luscious ham prominently displayed on its advertisement. Why, in the Mass and Office of the Holy Innocents, are applied to the latter the Apocalyptic words: "Sub throno Dei omnes sancti clamant: Vindica sanguinem nostrum, Deus noster"? And why was their Mass celebrated in St. Paul's Outside the Walls? Ancient tradition had it that the bodies of five of the Holy Innocents were venerated in a sarcophagus beneath the apse of this church. A mosaic above was supposed in medieval times to represent the souls of the Innocents beneath its altar, as under God's Throne. Why has the Mass of the Friday following the Third Sunday of Lent so many references

to a fountain and water? Because it was originally celebrated in St. Lawrence's in *Lucina*, where there was an abundant spring. And the name of *Lucina*, the foundress of that church, was taken as identical with the Greek *Photina* of similar meaning, which was the traditional name of the Samaritan woman to whom Christ spoke at the well. Why have the Pentecost and September Ember Day Masses frequent references to grain, wine, oil? Three of the Ember times correspond to ancient heathen festivals upon the harvesting of the fruits of the corresponding season. And why is the Gospel of the Rich Man and Lazarus read in Thursday of the Second Week of Lent? But, the reader should get for himself Fr. Hartmann's book, which answers this and a hundred other piquant queries out of the author's well-known fund of knowledge of the Christian antiquities of Rome. The book well deserves translation into English. J. S.

Jesus of Nazareth. By Joseph Klausner, Ph.D. Translated from the Original Hebrew by Herbert Danby. (The Macmillan Co., New York City.)

It was with much interest and great expectations that we began the perusal of this book, seeking from a modern Jew an answer to that question put by Christ to His Jewish followers: "Whom do men say that I am?" We must confess that, while our interest never lagged, our great expectations upon the whole failed to materialize. True, it could hardly be presumed that an orthodox Jew would recognize the divinity of Jesus of Nazareth and yet retain his position amongst his co-religionists. The author himself acknowledges expected criticism from both Jewish and Christian sources. From the latter point of view there is much in this book which cannot be approved; in fact, its fundamental thesis is opposed to all that the Christian holds true and sacred.

Granted that the author is writing solely for Jews, yet, if his work would lay claim to any degree of authority even amongst such readers, it must take cognizance of contrary arguments drawn from many sources and answer them logically and conclusively. In other words, it must follow what is known as the scientific, historical method of treating the subject. This we hold Mr. Klausner has failed to do. To illustrate, many statements of fact are made without corresponding proof being offered to substantiate them. For example, on page 239 we read that the facts regarding the birth of the Baptist as recorded by St. Luke are "purely legendary," but, when convincing proof of this statement is sought, it is not to be found. This is but one out of many instances where this unsatisfactory method is followed, and to which the philosophical adage: "*quod gratis asseritur, gratis et negatur*," may fittingly be applied. The great Catholic exegetical writers whose works form an authoritative source of explanation and proof for Christian

teachings, are either but barely mentioned or absolutely ignored—the latter condition being the fate of the majority of them. Thus, St. Jerome is referred to but three times, and then on matters which are only of minor importance. For such reasons it seems rather difficult to claim that the work has a purely objective point of view.

Mr. Klausner's criticism of the modern rationalistic and liberal schools that would deny the existence of Christ completely, is superb and enlightening. Furthermore, the section devoted to a study of the political, economic and religious conditions prevailing in Palestine at the time of Christ, is well done, and will form a valued addition to the existing materials for the history of Christ and of the period in which He lived and founded His Church.

B. M. A.

The Life of Arnold Janssen. Founder of the Society of The Divine Word and The Missionary Congregation of The Servants of the Holy Ghost. By Herman Fischer, S.V.D. Price: \$1.50. (Mission Press, Techny, Ill.)

Missionary endeavor has received a great impetus in the United States during the last few years. Colleges and seminaries have been opened for training worthy aspirants, religious orders of men and women have taken up the cause and contributed their quota to the mission field, and the laity are beginning to appreciate their duties and obligations towards this movement which has been so characteristic of Christianity since Christ sent forth His Apostles to teach and preach. This life-story of Father Janssen should inspire those already interested in this noble work, and awaken in others a desire to assist in spreading the Gospel among the heathens.

Fifty years ago, Father Janssen founded the first mission-house of the Society of the Divine Word at Steyl in Holland. Today, his followers are found in Africa, Australia, Asia, and North and South America. The Missionary Sisters of the Holy Ghost have followed in the footsteps of the priests and brothers, and are laboring on every continent. Over twenty-five years ago the Mission House at Techny was opened, and from its cloisters also have gone forth priests, brothers and sisters to the pagan lands and to the negro missions of the Southern States. The Society celebrated recently its Golden Jubilee and the Silver Jubilee of its introduction into our Republic, and, in commemoration of these events, issued the present Life of its founder.

This "Modern Crusader," as he has been justly styled, underwent disappointments, sorrow and sacrifice during the early years of his propaganda. His dearest friends treated his project with indifference and frequently with injustice, and denounced him as a dreamer and an idler. Yet he persevered, and today his Society is laboring in almost every quarter of the globe. One of his spiritual sons, Father Herman

Fischer, S.V.D., had chronicled his many deeds in the German edition of this work, and another, Rev. Frederick M. Lynk, S.V.D., has made this pleasing English version. All Christendom may well salute the Society of the Divine Word on the four thousand priests and brothers and the two thousand Sisters with whom it celebrated its Golden Jubilee. And, while congratulating it on the millions of pagans whom it has brought into the True Fold, we may also offer a due tribute of recognition to the brilliant contributions which its sons have made to ethnological and missiological science. T. P. P.

Hills of Rest. By John M. Cooney. Price: \$1.50. (The Abbey Press, St. Meinrad, Ind.)

The "Hills of Rest" is a delightful story of adventure, mystery and love which should appeal to every lover of clean, interesting fiction. It is entirely free from the verbosity and circumlocution, the wearying details and unseemly digressions, which mar many of our novels. The reason is apparent when we understand that Professor Cooney is the head of the Department of Journalism in Notre Dame University. Though he writes with the conciseness of the editor, the narrative runs smoothly and interestingly. It abounds with southern humor and southern scenes, for the author is a Kentuckian by birth, and has not forgotten the incidents of his boyhood in the Southland. His characters are true to life. Willie Pat, the heiress; Danny Lacy, overseas veteran and graduate of Notre Dame; the eccentric Simkins; the villains, Misses Boulder and Johnson—all are interesting characters, men and women of flesh and blood, not shadows or dreams. As the story is unfolded, the plot thickens until the reader is both puzzled and amazed, wondering what the denouement will be. In the last chapter the mists roll away, and the heroes and heroines emerge triumphantly, while the villains slink away defeated. In the Preface, the author says that, in writing this book, "he himself had the pleasure of living again in imagination among once familiar scenes and familiar faces." Multitudes of readers should share in this pleasure when perusing these well-written pages, and find, as did the author, an additional incentive to love of nature and love of man. T. P. P.

Truly a Lover. By John Carr, C.S.S.R. (B. Herder Book Co., 80c.) This little volume is, in itself, a meditation on Divine Love, though from its subtitle we read that the pages contain "some reflections on Saint Teresa of Lisieux—the Little Flower." If proof were needed that this popular little Saint was a devoted Lover of her Spouse and King, it may be found in this work. "Love ethereal and intense summarizes the story of her who kept the motto of her spiritual father: 'Love is repaid by love alone.'" In Father Carr's work we find woven into a beautiful fabric the threads of her young life of Love. The book will prove refreshing to the Saint's many admirers, as well as to those who have not yet felt the power of her great love.

The Living Presence. By Hugh O'Laverty. (P. J. Kenedy & Sons, \$1.75.) "The Living Presence" has this in its favor—it has been written to draw Catholics closer to the Blessed Sacrament, to make them realize the treasure they have so close at hand, and to point out the incalculable good that can so easily be done for their souls and others by a tender devotion to the Holy Eucharist. The author aims to arouse a greater "touchiness" for the interests of the Eucharistic King, and suggests many "little ways" of proving love for the Lord on the Altar.

St. Augustine's City of God. By Joseph Rickaby, S.J. (Benziger Bros., \$1.10 net.) It would take courage and great devotion to St. Augustine before anyone would persevere through twenty-two books of the great convert's City of God. In his excellent summary, Father Rickaby has made it possible for busy folks to learn the contents without great effort, by giving the salient points in a brief and scholarly way. Quotations, such as the plea for Christian worship and the description of heaven, give the reader a desire for more. Non-Catholics would be surprised to note how unchangeable is the truth of the Rock of Ages even after an interval of fifteen hundred years. The appendix of a list of miracles which came under the notice of St. Augustine differs little in substance from those recorded in greater numbers in the recently published accounts of miracles wrought through the intercession of the Little Flower.

Twilight Talks to Tired Hearts. By W. W. Whelan. (Society of The Divine Word, Techny, Ill.) The worth and popularity of this work are attested by the demand for a second edition. It contains a wealth of anecdotes, related in simple style, embellished with scriptural excerpts, historical selections and quotations from the Fathers, and breathing in every page the true Catholic spirit of faith and hope. At times the author uses words and expressions hardly in keeping with the dignified and spiritual character of the volume, yet these lapses do not seriously detract from its merits, but rather serve to bring its consolation more familiarly to the tired heart. It is dedicated to "The Memory of Father Faber, 'That Friend of the Tired Heart in Search of God,'" and the author quotes freely from his writings.

Conversations on Christian Re-Union. By A Parish Priest. (John Murphy Co., Baltimore, \$1.25.) The author of this sterling treatise, who modestly signs himself "A Parish Priest," is the Rev. Thomas P. Lynch of Helenville, New Zealand. Most Rev. Francis Redwood, Archbishop of Wellington and Metropolitan of New Zealand, furnishes the *Imprimatur*, and extends his good wishes to the author. Originally published in Wellington, the book's popularity and worth induced the well-known Baltimore firm to issue a special edition for the United States. The conversation shows the differences and similarities between the different sects calling themselves Christian, and then explains the dogmas of the Catholic church. It is well written, and will be a boon to those who long for religious unity. It will give Catholics a better knowledge of the tenets of their Faith; it will teach non-Catholics what Catholics believe and practise, and dissipate the many myths and legends they have been taught in regard to Catholic faith and customs.

Pearl: A Study in Spiritual Dryness. By Sister M. Madeleva of the Congregation of the Holy Cross. (D. Appleton and Company, New York

City, \$2.00.) The present study of Sister Madeleva takes a new course of interpretation in seeking to discover the object of this much discussed fourteenth-century poem. As the sub-title indicates, her interpretation takes the concept of spiritual aridity, thus opposing a number of interpreters who have preceded her. Generally the *Pearl* of the poem is assimilated to a person, but in view of the present study previous contentions lose much of their force. Viewed as a spiritual autobiography, the poem has a real message, whereas other views rob it of considerable power. The authoress has brought to the present study the same discerning scholarship that has characterized her previous studies in English literature of the fourteenth century, a period in which she is entirely at ease. One should not, however, accept all conclusions of a theological nature which the present study may suggest: it is primarily and solely a study of a precious little heirloom of the age of faith, not a dogmatic treatise.

The Courage of Christ. By Henry C. Schuyler, S.T.L. (Peter Reilly Co., Philadelphia). We may note that this is the seventh reprinting of Father Schuyler's interesting study of Christ as a model of courage. The mental as well as the physical courage of the Master is portrayed, and His perseverance is exemplified for His followers in the hardships of the earthly life of the supreme Model. The hidden life at Nazareth is viewed as a preparation for the trials that are to come in the public ministry of our Divine Lord. This work should continue to hold its popularity.

The Ministry of Reconciliation: Chapters on Confession. By Robert Eaton of the Birmingham Oratory. (B. Herder Book Co., 85c.) Father Eaton's short treatise is an appreciation of the fruits of the Passion of Christ and a vivid expression of the sense of sin. A concise and practical method of examination of conscience, which rules out emotions and encourages a manly openness, lends value to this work, and in this respect it should be welcomed by the laity. For the priest the book might be called the "Consolations of the Ministry."

The Faith of Children. By Mary Eaton, Religious of the Sacred Heart. (B. Herder Book Co., 90c.) Teachers of catechism will find a special attraction in "The Faith of Children." The simple explanations of the Creed, the Commandments, the Sacraments, the Mass, and the Church, as well as an explanation of the devotion to the Sacred Heart are quite to the point, and the sermonettes and "conversations" in connection with each point treated make this small volume a real addition to our growing list of catechetical works.

The Home Virtues. More Friendly Counsels on Home Happiness. By Francis X. Doyle, S.J. (Benziger Bros., \$1.25.) **Thoughts of Blessed Ramòn Lull.** Compiled by E. Allison Peers. (Benziger Bros., 90c). **The Mystery of Love.** By Most Rev. Alexis H. M. Lepicier, O.S.M. (Benziger Bros., \$1.50). It might be said that Father Doyle does not appear to ascend the pulpit even once while giving his "Friendly Counsels," for this book is almost entirely a series of friendly chats. The influence of home and parents upon the world is of course his chief topic, and this is borne upon a stream of pleasant humor that is truly captivating.

The further study of the philosopher-missioner, Blessed Ramòn Lull, by E. Allison Peers presents a thought for each day of the year. It is pleas-

ing to note that this heroic follower of St. Francis is attracting constantly increasing attention among modern readers.

In "The Mystery of Love" the teachings of theologians on the Holy Eucharist are admirably condensed into thirty brief chapters which afford meditations for every day of the month. In conjunction with the dogma of the Eucharist as a sacrament and sacrifice, there is in each instance an historical example given to illustrate the foregoing chapter. This volume was prepared amid the various distractions incident to the author's many journeyings as Apostolic Visitor to the East Indies, but the work has in no wise suffered thereby. This book is admirably adapted to foster and extend love for our Lord in the Holy Eucharist.

To Die with Jesus. By Jules Grimal, S.M., D.D. Translated and adapted by Gerald Shaughnessy, S.M., D.D. (The Macmillan Co., \$1.00.) These twelve meditations for monthly recollection, originally drawn up for the use of the members of the Society of Mary, are now placed at the disposal of all. While priests and religious communities will naturally appreciate most such sound considerations on death, there is no reason why the circulation of this book should be limited to any class. It should find favor also among the devout laity.

With the Heralds of the Cross. By Abbot Norbert Weber, O.S.B. Translated by Thomas Kennedy. (The Mission Press, Techny, Ill.) This volume affords a resumé of pagan religions and a miniature view of the pagan world. An unusual feature is the correlation the author has succeeded in introducing between the liturgical calendar and the subjects of which he treats. The picture of Christmas in Africa, and what it means to the Christians there, is perhaps the most attractive portion of the book; but the "Departure for the Missions," as well as the story of the Church in Korea, have likewise a special flavor. We have here a timely contribution to mission literature.

Youth's Adventure. By Allan A. Hunter. (D. Appleton and Company, \$1.25.) Mr. Hunter pictures the youth of today and his ideals. The picture is, however, overdrawn. An exaggerated individuality, no dogma and a congeries of empty platitudes sum up the author's conception of the typical youth. He presents Christ as a model for youth, but it is not the Christ that served as a model for a Sebastian, a Tarcisius, or an Agnes. The observations of the author on social and industrial conditions are interesting and well developed, but his remedies are pathetic: his sole suggestion of birth restriction as a mode of amelioration needs no comment. This chapter leads one to suspect that the book is little more than a channel through which the author may float a few pet theories. The foreword by Dr. Harry Emerson Fosdick seems to emphasize this suspicion.

Books Received

The Abingdon Press, New York City:

Inner Radiance. By Evelyn Mabel Watson. 75c.

Benziger Bros., New York City:

The Mind. By John X. Pyne, S. J. \$2.00—*Hoi-Ah.* By Irving T. McDonald. \$1.25—*A Book of Spiritual Instruction.* By Ludovicus Blossius. Translated by Bertrand A.

Wilberforce, O. P. \$1.25.—*The Life and Times of Bishop Ullathorne*. By Dom Cuthbert Butler. 2 Vols. \$4.25 each.—*The Little Flower's Love for the Holy Eucharist*. By Sister M. Eleanor, C. S. C., Ph.D. 20c.—*Mystical Phenomena*. By Albert Farges. \$6.80.—*America's Story*. By William H. J. Kennedy, Ph.D., and Sister Mary Joseph, Ph.D. \$1.08. *Teacher's Manual to Accompany America's Story*. 15c.—*The Wonder Offering*. By Marion Ames Taggart. 15c.—*The Last Supper and Calvary*. By Alfred Swaby, O.P. \$1.80.

Buffalo Catholic Publication Co., Buffalo, N. Y.:

Father Baker and His "Lady of Victory Charities." By Thomas A. Galvin, C.S.S.R. \$2.00.

John P. Daleiden Co., Chicago, Ill.:

Vademecum Proposed to Religious Souls. By a Pious Author. Translated by M. S. Pine, Georgetown Visitation Convent. 35c.

F. A. Davis Co., Philadelphia, Pa.:

Strength of Religion Shown by Science. By Charles E. de M. Sajous, M.D., Sc.D., LL.D. \$2.50 net.

Ginn & Co., Boston, Mass.:

Corona Readers. By Maurice Francis Egan, Brother Leo and James H. Fassett. *Fourth Reader*.

B. Herder Book Co., St. Louis, Mo.:

Prophets, Priests and Publicans. By J. P. Arendzen, M.A., D.Ph., D.D. \$2.00.—*The Book of Life*. By Benedict Williamson. With Foreword by Rt. Rev. Henry G. Graham, Bishop of Tipasa. \$3.25.—*With Mary His Mother*. By a Religious of the Holy Child Jesus. 80c.—*Martin Luthers Leben und sein Werk*. By Hartmann Grisar, S. J. \$4.50.—*Der Intuitionsbegriff in der katholischen Religions-Philosophie der Gegenwart*. By Simon Geiger. \$1.65.—*Neues Leben*. By Hermann Muckermann. 75c.—*Philosophia Naturalis*. By Charles Frank, S. J. \$2.00.—*Mass Stipends*. By Charles F. Keller, S.T.B., J.C.D. \$1.50.—*Meditations and Readings for Every Day of the Year*. Vol. II, Part I. Selected from the Spiritual Writings of St. Alphonsus. By John Baptist Coyle, C.S.S.R. \$2.00.—*The Gift of Love*. By John A. McClorey, S. J. 90c.—*Scruples. Words of Consolation*. By P. J. Gearon, O.C.C., D.D. \$1.00.

Holt & Co., New York City:

The Pope. By Jean Carrère. Translated by Arthur Chambers. \$5.00.

Lohmann Co., St. Paul, Minn.:

Catholicism, Capitalism and Communism. By Jeremiah C. Harrington, A.B., S.T.B. \$2.50.—*Eucharistia*. By Joseph Kramp, S.J. \$1.50.

Longmans, Green & Co., New York City:

Virginibus Christi. By Mother St. Paul. \$1.65.—*The Life of the Venerable Philip Howard*. By Cecil Kerr. \$3.75.

Loyola University Press, Chicago, Ill.:

My Communion Book. By Austin G. Schmidt, S. J. 25c.—\$1.00.

The Macmillan Co., New York City:

The Genesis of Christian Art. By Thomas O'Hagan, Litt.D., LL.D. \$1.50.—*New Realism in the Light of Scholasticism*. By Sister Mary Verda, Ph.D. \$1.75.—*American History*. By Sister Mary Celeste.—*The Child on His Knees*. By Mary Dixon Thayer. \$1.25.—*Benediction from Solitude*. By Vincent F. Kienberger, O.P. \$1.50.

Casa Marletti, Turin, Italy:

Sancti Thoma Aquinatis: In Metaphysicam Aristotelis Commentaria. By M. R. Cathala, O. P. 30 lire.

The Paulist Press, New York City:

Meditations On the Fourteen Stations. With Sketch of their Origin. By Joseph McSorley, C.S.P.—*A Little More Joy*. By Joseph McSorley, C.S.P.—*The Holy Eucharist. Reservation in the Early Church*. By Rt. Rev. Msgr. Canon Freeland, V.G.—*The Holy Eucharist. Reservation in the Middle Ages*. By Rt. Rev. Canon Freeland, C. G.—*The Holy Eucharist and the Schoolmen*. By J. B. Reeves, O. P.—*The Holy Eucharist in the Liturgy*. By Rt. Rev. Abbot F. M. Cabrol, O.S.B.—*The Holy Eucharist and the Roman Missal*. By Rt. Rev. Abbot F. M. Cabrol, O.S.B.—*Holy Communion in the Gospels*. By Rt. Rev. John Cuthbert Hedley.—*Holy Communion in the Early Church*. By John Bernard Dalgairns.—*Holy Communion in Catholic Worship*. By Rt. Rev. John Cuthbert Hedley.—*Holy Communion and Catholic Usage*. By Rt. Rev. John Cuthbert Hedley.—*Holy Communion: The Frequent Communicant*. By John Bernard Dalgairns. All the above pamphlets cost 5c. per copy; \$3.50 per hundred.

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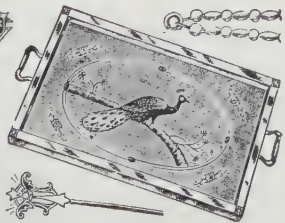
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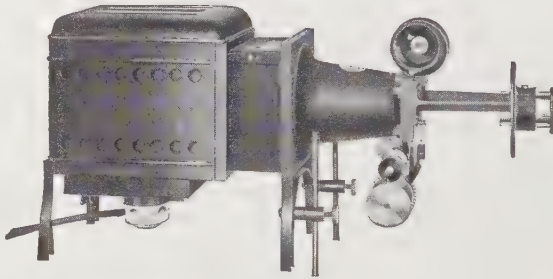
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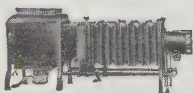
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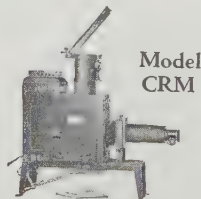
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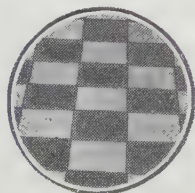
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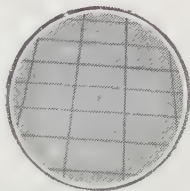
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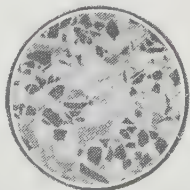


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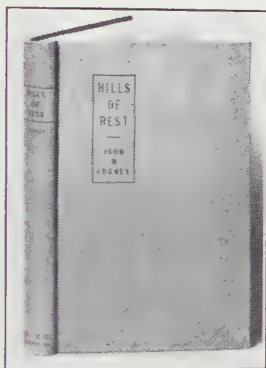
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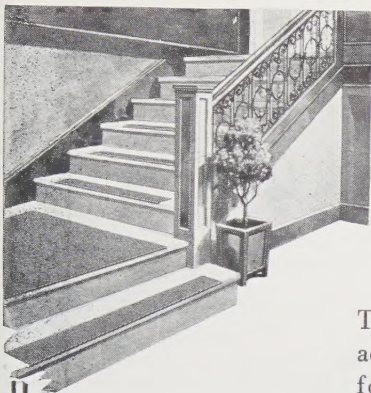
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